3 C6

THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

VOL. XXVIII, No. 2 APRIL, 1921

Pauline Seminary Berkeley, Calif.

New Spiritual Conditions; Fresh Christian Teaching
WILLIAM F. WUNSCH 121

Symbolism in the Middle Ages
E. DONALD ROBB 131

The Industrial Problem and the Golden Rule
GEORGE C. WARREN 146

The Conservation of Society
CLYDE W. BROOMELL 161

Religious Education in the Public Schools
CHARLES S. MACK 170

Consumers' Co-operation
B. A. WHITTEMORE 181

The Social Ideals of the Churches
SAMUEL MCCREA CAVERT 199

(For Editorial Department, see next page.)

EDITORIAL DEPARTMENT

Editorials :

An Appeal. THE EDITORS - - - - - - - - - 202
A New-Church Social Philosophy. LEWIS F. HITE - - - - 206

Biblical and Doctrinal Studies :

Temptation and Deliverance from Evil. E. M. LAWRENCE GOULD - - 217
The Doctrine of Remains. T. MOWER MARTIN - - - - - - 223

Current Literature :

T. J. Hudson's "Law of Psychic Phenomena" - - - - - 231
Dr. A. E. Garvie's "The Christian Preacher" - - - - - 235
Ednah C. Silver's "Sketches of the New Church in America - - 237
A. S. Crapsey's "The Ways of the Gods" - - - - - 239
W. P. Swainson's "Emanuel Swedenborg" - - - - - 245
C. R. Brown's "Living Again" - - - - - - - - 247

THE NEW-CHURCH REVIEW

EDITORS.—Rev. Lewis F. Hite, *Managing Editor*, and Messrs. B. A. Whittemore and Kenneth P. Kempton. *Advisory Committee*,—Rev. Messrs. James Reed, H. Clinton Hay, and Wm. F. Wunsch.

Published by THE MASS. NEW-CHURCH UNION
134 BOWDOIN STREET, BOSTON
50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR
(Postage to Canada 12 Cents, and to Europe 20 Cents Extra, Per Annum.)
Entered at the Post-Office at Boston as Second Class Matter

THEOLOGICAL WORKS OF EMANUEL SWEDENBORG

STANDARD EDITION, $1.00 per volume, postpaid
LIBRARY EDITION, $1.50 per volume, postpaid
UNIFORM EDITION, (paper), 16 mo., 30c per volume, postpaid
Also LATIN and LATIN-ENGLISH EDITIONS.
Send for catalogue containing complete lists.

FOR MISSIONARY PURPOSES

we supply the UNIFORM EDITION books at 25 cents per copy, postpaid. LEAFLETS for distribution, singly or in quantity, with excellent portrait of SWEDENBORG and short sketch of his life, offering these four books at 25c each, sent GRATIS

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

3 West 29th Street **New York, N. Y.**

THE

NEW-CHURCH REVIEW

VOL. XXVIII.] APRIL, 1921 [No. 2

NEW SPIRITUAL CONDITIONS; FRESH CHRISTIAN TEACHING.

BY THE REV. WILLIAM F. WUNSCH.

THERE is a thrill for the appreciative reader in the opening numbers of "The New Jerusalem and its Heavenly Doctrine."

Those numbers sketch spiritual conditions which had come to be or which would come to be in Christendom, and they urge that with the altered spiritual conditions there must also come a fresh deliverance of Christian teaching. The little work describes no superficial changes, open to easy observation, and meaning nothing far-reaching. The changes are profound ones, discerned only by the eyes of a man who has been enabled to look upon that world of the spirit in the midst of which we live with so little thought for it and in practically no consciousness of it. And the fresh teaching which is to accompany the changed conditions is in its turn no variation simply upon existing teaching; it is more than a re-interpretation of Christian tradition; it amounts to more than a re-construction of Christian thought. A fresh and richer deliverance of the mind of Christ and of the truth of His Word is to be made to the world, for Christianity-to-be to have an adequate

intellectual exposition and a means to self-understanding and self-realization. But of all this—altered spiritual condition and fresh teaching—the opening numbers of "The New Jerusalem and its Heavenly Doctrine" speak in a Scriptural language and again in a terminology of their own, too, which do not seem to let the reality through upon the insight of the modern reader any too well.

The title itself of the book indicates that its language is in part from the book of *Revelation,* a symbolic language which has always offered peculiar difficulties to the interpreter. Many a reader makes very little out of this language. And he is impatient that any message meant for his ears should be given him in a language and an imagery from many centuries ago and from another land. Why not speak the facts out in modern words?

> "What have I to do," asks the impatient reader, "with jasper, and sardonyx, beryl and chalcedony; what with arks and pass-overs; ephahs and ephods; what with lepers and emerods; what with heave-offerings and unleavened bread; chariots of fire, dragons crowned and horned, behemoth and unicorn? Good for orientals, these are nothing to me. The more learning you bring to explain them, the more glaring the impertinence. The more coherent and elaborate the system, the less I like it. I say, with the Spartan, 'Why do you speak so much to the purpose, of that which is nothing to the purpose?' My learning is such as God gave me in my birth and habit, in the delight and study of my eyes, and not of another man's. Of all absurdities, this of some foreigner, proposing to take away my rhetoric, and substitute his own, and amuse me with pelican and stork, instead of thrush and robin; palm-trees and shittim-wood instead of sassafras and hickory—seems the most needless." (Emerson, Essay on Swedenborg, in "Representative Men.")

Even when Swedenborg emerges in terms of his own, however, he does so in a language still which does not now convey to his reader always the reality of which, certainly, he speaks. It is a language strange to current religious thought and consciousness. It is a technical terminology. It is everywhere lucid in the sense that the whole round of Swedenborg's thought can look through it, but it comes to have this lucidity only to the reader who has begun to look

in on this whole round of thought. The commonest word, like "faith," say, or, most decidedly, such a term as "church," will bear an uncommon meaning. On these two accounts, therefore, namely, that so much of what is said is said first in a Scripture language which, whatever the student may think about it, is not the most direct expression of the thing to most people to-day, and again that the very interpretation comes in a phraseology of Swedenborg's own,—on both these accounts, it seems a service to make frequent and varied paraphrases of the great message of the Seer, to bring it home better to a contemporary mind and attention. We attempt now only to paraphrase the opening numbers (nn. 1-10) of "The New Jerusalem and its Heavenly Doctrine," which make such a stirring preface to that little work.

These introductory numbers of "The New Jerusalem and its Heavenly Doctrine," as has been hinted, make very earnest with the fact of a spiritual world. That is, they take for real, and as a substantial and peopled world, the whole world of spirit, not only so far as we stand in such a world and also go to constitute it in the measure that we love, and aspire, and have faith, and think, but as that world extends beyond our present consciousness, a realm further in, into which we pass on the death of the body and on the release of our consciousness from this material instrument of sense and action. That whole world, in the thought of "The New Jerusalem and its Heavenly Doctrine," is not just a fond hope, or a fairly grounded conviction; it is worked with as a reality, and seen as a fact. It has its history, this world, as any world has; it has known development; and at the time this little book went out from the hand of the Seer, it was the scene of a development of epochal proportions and of immediate significance to men here. Multitudes—and they outnumbered John's 144,000 out of the tribes of Israel, and were more like his uncounted myriads—multitudes were coming in that world into a profounder experience of the Christian life. They were moving forward, men and women from all times in

the Christian era, into a fuller and better informed Christian life. They came to know that life as they had never known it; they came to live it with a depth and reach that it had not had before with them or with others. They formed distinct and new Christian societies in the world of the spirit. A new heaven was fashioned from them. And it is the van of an epoch for Christianity.

In another respect also the little work makes earnest with the spiritual world. This spiritual world of the doctrine lies beyond our ken. As a peopled, objectively realized world it is out of our sight. As the world in which a new heaven garnered from the Christian era took visible form, it lies beyond our consciousness. Yet it swings low into our consciousness, too. It extends to us subjectively. It is of a piece with the world of the spirit of which we do have some consciousness, as we do of hopes, of religious impulse, of the light which visits the mind, of a spur to conscience. While the vast extent of it and the objective appearance of it is veiled from eyes which are meant for the present order of existence, the world of the spirit is here, nevertheless, as we know. It envelops us. Its influence is steadily on us. Must not the profounder Christian life into which men and women have moved in new heavens make itself felt here? Is it not bound to seek and have expression here? The Lord's Prayer recognized not only a pattern of the earth's regeneration but a source of power for it in heaven. There are no two separate worlds. There is only one, upon which we have, first, a temporary entrance by a lower way, and, then, a permanent entrance by a higher way. Meanwhile the power for rising into the best of the higher world is a power with which one is endued from on high. Should the Christian life be more profoundly experienced there, so much more profoundly that the advance was epochal, surely it would affect men here. It would make its appeal to men here. It would seek issuance here in hearts, and minds, and lives. It would crave a world here to match it; it would want to be, as in heaven, so upon the earth. Along with the new heavens a

new earth was sure to be. Essentially the outcome here then would be an advance of the mind and life of men and women into a more richly realized Christianity and into a Christianity freshly informed in the mind of the Master. As the little work has it, of which we are trying to make a paraphrase, a new state comes about then among men in point of what is good and what is true, those great elements of the life of men as spiritual beings. In essence this is the new earth of the Book of *Revelation* in a present-day fulfilment of its meaning. If Swedenborg also calls this development on earth a New Church, we shall, if we have got the force of his vision, not be diverted by the term, through its other usual meanings, to the thought that it is a new church movement or body which he is talking about, and that he is saying the Book of *Revelation* is talking about. What he sees coming about under the influence of the new heavenly development is a like thing—the advance of men and women upon earth into the light and life of a renewed and deepened Christian experience.

These then are the conditions which Swedenborg declares are either accomplished fact or are coming to be the fact. In the world of the spirit men and women from Christendom and from outside Christendom entered upon a Christian life, so much deeper than the life which had been, and so much better informed, that a new Christian day began. And on earth a stirring of the same life was felt, and a flashing of the same light seen, to come slowly to the full in a new day for Christianity here. These are the changed spiritual conditions—an altered unseen environment and a more noticeable alteration of Christian thought and effort on earth—with which the introductory numbers of "The New Jerusalem and its Heavenly Doctrine" have to do.

No one at all observant of contemporary Christianity, or of the contemporary religious world for that matter, need have it pressed on him that significant changes have taken place, and are taking place, in Christian thought and practice. Along with irreligion, and the declining appeal

of religious institutions and of creeds, and a mass of thought and practice which is re-actionary or "standing pat," there is an appreciable renewal of effort after the Christian life, and of effort to have it after a new and more influential type. What it is to live that life in this day is being earnestly studied and newly understood. The man who can call in a little history of Christian thought and aim over the last two centuries will appreciate the fact. He will be aware of the persistence in the main of the traditional Christian thought and practice; he will note the loss of power which came to creed and institutional authority alike; but he will also see at last an impulse to a different type of Christian experience struggle into being, and a fresh understanding of what the Christian life asks, coming to be, piecemeal, perhaps, but by fine and large new insights. New conditions are here; let him contrast the mind and effort of Christianity in 1700 and in 1900. That is, not only are there new conditions in modern civilization for Christianity to face, but *it* is being made new. An essential alteration of Christian thought and aim is in progress. Howsoever far it amounts to or promises to amount to the whole of what is seen in the vision and analysis of the opening numbers of "The New Jerusalem and its Heavenly Doctrine," it is itself unquestioned, and positive, and good, and a beginning, and it is deserving of a mighty welcome, as though Christ came the second time.

To mention but three marks of the altered Christianity which is coming to be. The Christ is given actual leadership; to His mind and spirit more lives are submitted and more of a community life, than ever before. No one else is looked to for Divine guidance. His is the standard, and it is raised over the personal life, and the life of groups, over the religious life, ordinarily so-called, and the activities of the secular life. This is the way to His actually reigning. Relatively what is a theological explanation of who He is but just a justification of His having it? The highest and fullest teaching about His Person is only to bring about this actual leadership. But a second mark: the

insistence that Christian religion is a life and spirit, which if they exist at all, will be real in everything a man does, and enter activities from which religion is chronically held away—into commercial, into political, into all the life. This insistence is new; it is the re-union of religion and morality; it is the re-union of charity and faith, again, after religion had been reduced too much to faith, or to works. It means a Christianity which considers no area of life outside its rightful domain. And a third mark: the conviction that there are larger forms of Christian life than the individual realization of it, and that Christian standard and action are something to be expected of group and community and nation as well. This conviction belongs to the incoming Christian experience. Other marks of the altered mind and effort of Christianity might be mentioned, not so salient perhaps, but here are three main characteristics, not at all of traditional Christianity, but of an arriving type of Christian life. Christ's leadership, of men and of groups of men, whom He inspires to labor for a world such as He desires to see; the realization of the Christian life in the government of the civil and moral life by His love and interests; the expectation of the Christian life from group as well as from individual, from class and section; these are three features among others, which go to distinguish a present movement, with fuller appreciation of the mind of Christ, into the life which is from Him.

The opening numbers of "The New Jerusalem and its Heavenly Doctrine" would impel us to look for such evidences of the reality of its vision of "a new earth." And evidences will reveal themselves to sympathetic and studied observation of tendencies and aims. But the preface of that work encourages men to high faith. Beyond what we can observe of auspicious change we are encouraged to believe that a great movement into a new Christian day is on foot. To rise to the outlook of the preface of our work means to count in dead earnest on the Lord's coming again. It means taking in earnest His great world of the spirit, and His inspiration of change by way of it. It means sin-

cerity in the belief that the Lord has more truth to shine forth from His Holy Word. Is He, is a new Christian heaven back of the changes we can note which herald a deeper and more richly informed Christian life? The play of the supernatural attends the inauguration of any new era in men's religious life. Or have we actually put in the realm of fancy all the evidences of supernatural activity which marked the beginning of Christianity—songs out of the unseen world when the Saviour was born; heavenly confirmations of His sacrificial effort as He gave Himself, at Baptism, and at other times, to His work; terrific judgments attending His redeeming labors so that He saw Satan fall as lightning from heaven; power from on high attending the labors of the apostles so that they went out, the Lord working with them, and confirming their word with signs following? "The New Jerusalem and its Heavenly Doctrine" would say that now in changes in Christianity, in the realization of any more profoundly felt or better enlightened Christianity, in the light coming to rest on earnest and Scriptural inquiry, we may entertain the thought of a supernatural working, a predicted Divine coming. Directly under our observation, in tendencies which history will record and changes which historical judgment can estimate, there may not be a great deal to descry; but this that we see is the least part of what is forward. Greater changes than appear to the eye or to our slow belief are in progress. An inspiring background exists in new heavens to what little is happening in this earthly foreground. We look on the signs of the times. Are we enlightened? Are we ready to believe? When the Son of man comes again will He find faith on the earth? Beyond studied and sympathetic observation we need faith, high faith, that movement into renewed and re-interpreted Christian life is exactly the predicted outworking of "a new heaven."

Demanded by the altered conditions, there will also come a fresh deliverance of Christian teaching. It will be needed if the changes and the Christianity-to-be are to have ade-

quate intellectual exposition. It will be needed to help men grasp the Christian life anew, and to forward it intelligently. It will be needed, for us to recognize any stirring of the new life with it. The need of it is exactly what inspires contemporary re-construction of Christian teaching. The mind of the Lord is to be apprehended for the day, to make Christian life real and effective in the fact of the day's problems and needs. Re-construction of Christian teaching is not only the avowed business of many students and teachers but the involuntary tendency anyway and slow working of circumstances, and of a variety of impersonal forces. A teaching to be drawn from properly analyzed Scriptures, and informed pre-eminently by the mind of Christ, and rested in Christian experience and history, is sought to go as an intellectual exponent adequately with the new conditions. "It is not the spread of the Church as it is that the world most needs to-day, but a re-interpretation of Christianity which shall make it once more mighty for the regeneration of humanity" (Dr. A. C. M'Giffert, *The Hibbert Journal,* October, 1920). Just as there came to the Seer a vision of the new conditions to be in Christianity, the new day then dawning in the world of the spirit, there came to him, too, the outlines of the doctrine which should be "for this New Church," the teaching which would go with this deeper Christian growth to foster it as the traditional teaching could not and would not. With what does this fresh deliverance of the truth of the spiritual life deal? With the thing this deepened and better informed Christian life is; with the elements that enter into it; with the way in which it will be attained; with the helps which Word and Church afford it; with the Divine Guidance which there is for it; with the Lord from Whom it all is,—these are the subjects of "The New Jerusalem and its Heavenly Doctrine." To these same inquiries men are giving themselves in the re-interpretation of Christianity in which they are engaging.

The thrill of the preface to "The New Jerusalem and its Heavenly Doctrine," then, is that it creates a high vision,

indeed, but not one without confirmations, of what is forward in the Christendom of our day, indeed in the religious world of our day. In the world of the spirit where not only eyesight but consciousness, too, fails to reach, among men and women from the whole Christian era new heavens have come to be in which the Christian life is lived after a new fulness and in a greater light. Thence it is that we feel an impulse to a renewed Christian life here, on a bigger scale, after a new type. A light shines thence on the mind, too, revealing needed truth in the Word, suggesting reinterpretation of the whole Christian idea. It is a two-world movement of which we catch sight if we rise to this vision. Are we lifted into a view of this big thing that is forward? In its interests we are to grasp and use the teaching which the Lord has seen fit to give us, in its interests we should consider that we have come together in our little companies. To reduce the big movement of men's minds and hearts into new light and Christian life, to make of the splendid vision of new heavens and a new earth, an ecclesiastical movement or a theological propaganda, and not to see it as a seizure of the world's life by the Christian spirit and life afresh, in the churches and outside the churches, is to read with a ruinous shallowness, to turn the new old, to play false to the whole thing. There will be no success for this misguided effort, and in this leading of the blind by the blind. It is a doomed recrudescence in the new day of the old temper which brought the first Christian era to its end. It may see some vigorous moments, but it will die in the face of the progress of the actual thing described in the preface to our book. But to recognize with the new teaching the reviving spiritual life of men wherever it stirs, and with it to arouse and to educate and to promote that life; to devote as mere agencies before it church bodies and all their activities is to have sight of what the Lord is seeking to bring about, is to work with Him, and to have Him working with us, confirming the word with signs following, and guiding our efforts to a glorious end and a permanent result.

WILLIAM F. WUNSCH.

SYMBOLISM IN THE MIDDLE AGES.

By E. Donald Robb.

LOOKING back at the Middle Ages from this day of many comforts and conveniences, we are apt to form hasty judgments of those early times based upon our own ideas of what is and what is not desirable in a social system. While it is true that the race has made great progress along many lines during the last six hundred years, it is also true that a deeper understanding of the civilization of the Middle Ages will develop the fact that the men of that day were superior to us in many ways.

Two elements, always present in any highly developed civilization, and conspicuous by their absence in that of the Twentieth Century, stand out prominently in the Thirteenth. These are Religion and Art. In the Middle Ages, and especially in the Thirteenth Century, the Christian Church had a firmer hold than it has ever had, either before or since; Art of a peculiarly spiritual kind also flourished in those days as never before.

A hundred years or more of utter dependence upon machinery in its many forms, with a growing tendency to measure values on the speedometer, have resulted in a general deadening of many of those finer senses which had freer opportunity to develop in the more congenial environment of an earlier day. Our industrial civilization making possible, and perhaps necessary, the large city of several million souls, has drawn the curtain on the day when an instinctive love of the beautiful was the common possession of all. Our eyes and the eyes of our parents for three generations have been so repeatedly shocked by ugliness of form and color that they are no longer sensitive to beauty when confronted with it; and the enjoyment of beauty, not to mention the ability to create it, is now barely possible after

years of mental cultivation. In this respect we are inferior to the men of the Thirteenth Century.

The Thirteenth Century has been acclaimed by some as the greatest of centuries. At first thought this may seem like a very broad statement, but when we consider that this was the crowning century of the Middle Ages, and its civilization the perfect product of the First Christian Church, while the age in which we live is merely one of preparation for the New Christianity now descending upon us, we can readily see that the Thirteenth Century occupies no unimportant place in history.

This was the age which produced Dante, unexcelled among poets; and Giotto, greatest of religious painters; it developed to a state of perfection the most solemn of all religious music, the Gregorian; it produced the saintliest of Christian men, Francis of Assisi; the best-beloved of monarchs, St. Louis of France; and the bravest, Richard Lion Heart. But above all it was the age of the great Gothic Cathedrals.

These venerable buildings, built by men who, in their ignorance, little dreamed of the earth as a sphere, may be hailed without exaggeration the most remarkable and inspiring creations of the human race. Their solemn grandeur makes the greatest achievements of modern science and engineering skill dwindle in importance. The wireless, the airplane, the Panama Canal—are they not but mere contrivances to eliminate space? They add not one fraction of a cubit to our spiritual stature.

The cathedrals, on the other hand, built as an expression of devotion to a religious ideal, have for six centuries been bestowing upon mankind their silent benediction. No amount of mechanical skill or modern scientific knowledge has been able to reproduce more than a lifeless imitation of the work of the simple builders of the Middle Ages. We can duplicate all but a certain spiritual quality, which persists in eluding us for the simple reason that it is impossible to express in Art what does not first exist in society. Religious fervor existed in the Middle Ages; to-day

it does not exist except as an isolated phenomenon. Society in the Middle Ages was organized around the Church, and the influence of the Church was felt in everything. In the mediaeval city, the cathedral or parish church crowned the highest point of land; in the modern city, the churches are lost among towering skyscrapers.

To the unlettered men of the Middle Ages, the Church was the only source of knowledge; and the Church, through the carvings, sculpture and stained glass of the cathedrals, offered all that was thought necessary for them to know: the history of the world as recorded in the books of the Old Testament, the doctrines of religion, the noble examples of the saints, and the virtues and vices. In the actual construction of the cathedrals and in the execution of their decorative parts, the science of building and the arts and crafts were taught.

Through the medium of symbolic art, the theologians and scholars were enabled to express themselves in terms that were to some extent comprehensible to the humblest of the people.

The necessity for this illustrated instruction led to the development of a system of symbolic representation which became virtually universal in Mediaeval Europe; and to this system every artist must adhere or the instruction will miscarry. Their symbolic scheme was based largely upon an intuitive knowledge of Correspondences, partly upon half-understood Scriptural analogies, and partly upon arbitrary fancy.

To one familiar with the Science of Correspondences, a comparison of this early system with ours should prove of interest. In many places they coincide; in many they are widely different. The surprising similarity in some respects can be accounted for by the fact that these men lived two hundred years before the Renaissance began to enlighten their minds at the expense of their morals; and five hundred years before the age of skepticism and general religious decay, when the world had to be rescued from

complete destruction by a New Revelation of Christian Doctrine.

It is not the purpose of this paper to draw a comparison of these two systems, but merely to set forth an outline of the symbolism of the Middle Ages as it has come down to us in the decorations of the Thirteenth Century churches.

Mr. A. Kingsley Porter, in "Beyond Architecture" (p. 43), says

> It was the profound conviction of the Middle Ages that the Bible was a book of double meaning, that, in addition to the actualities narrated, each event foreshadowed or reflected another greater event connected with the Life and Passion of Christ. This same system was applied not only to the Bible but to the entire visible and material universe. Thus, to the mediaeval mind, reality was but a symbol of unreality, matter but a reflection of the immaterial. Our earth became only a shadow of heaven. Everywhere in the things and objects about us God has implanted the image of eternal truth. It is a thought of singular beauty that grips one more deeply the more one dwells upon it. But the mediaeval philosophers did not stop there. They were tempted to read in this book of double meaning, the world, and to interpret its symbolism and significance. Studying nature with the aid of the Bible and their own poetic imaginations, the mediaeval sages arrived at results strange, but hauntingly beautiful. By their musing every least thing in the world was vested with meaning. Profound mysteries were concealed in every flower, in every tree, in every cloud that chanced to float across the sky.

Another author, M. Emile Mâle, in "Religious Art in France, XIII Century" (p. 31), writes:

> The whole world is a symbol. The sun, the stars, the seasons, day and night, all speak in solemn accents. Of what were the Middle Ages thinking in the winter time when the days were shortening sadly and the darkness seemed to be triumphing forever over the light? They thought of the long centuries of twilight that preceded the coming of Christ, and they understood that in the divine drama both light and darkness have their places. They gave the name of Advent to those weeks in December, when by means of the liturgy and lessons from Scripture they expressed the long waiting of the ancient world. It was in the winter solstice, at the time when light begins to reappear and the days to lengthen, that the Son of God was born. Even the round of the year shadows forth man's course upon earth, and recounts

the drama of life and death. Spring which gives new life to the world, is the symbol of baptism which renews the spirit of man at his entrance into life. Summer too is a type, for its burning heat and light are reminders of the light of another world and of the ardent love of the eternal life. Autumn, season of harvest and vintage, is the dread symbol of the Last Judgment—that great day on which men will reap as they have sown. Winter is the shadow of that death which awaits man and the universe. Thus the thinker moved in a world of symbols, thronged by forms pregnant with spiritual meaning.

Are these the interpretations of individuals, mystical fancies born of the exaltation of cloistered life, or are we in the presence of an ordered system, an ancient tradition? The answer is found in the most cursory reading of the Fathers and the mediaeval doctors. Never was doctrine more closely knit or more universally accepted. It dates back to the beginning of the Church, and is founded on the words of the Bible itself. In the Scriptures, indeed, as interpreted by the Fathers, the material world is a constant image of the spiritual world. In each word of God both visible and invisible are contained. The flowers whose scent overpowered the lover in the Song of Songs, the jewels which adorned the breastplate of the high priest, the beasts of the desert which passed before Job are at once only realities and symbols. The juniper tree, the terebinth and the snowy peaks of Lebanon are alike thoughts of God. To interpret the Bible is to apprehend the harmony which God has established between the soul and the universe, and the key to the Scriptures is the key to the two worlds.

Let us see the effect of this philosophy on the development of Gothic architecture. In planning the Christian church, the four quarters of the heavens and the significance of each were always carefully considered. It was the universal custom dating from early Christian times to build the church with its major axis laid east and west, the congregation facing the east. On the north, the side of cold and darkness, the subjects of the decoration were taken from the Old Testament, while the south, bathed in warm sunlight, was devoted to the New. The western facade, catching the rays of the setting sun, was reserved for a representation of the Last Judgment, the evening of the world's history.

Relative position, to the right and to the left, above and

below, were always considered in the grouping of figure sculpture, the more important being disposed above and to the right.

The significance of numbers was an interesting and important matter in mediaeval symbolism. As our Lord chose twelve Apostles, therefore the number twelve represents the universal Church. Furthermore, it is the product of three by four. Three, the number of the Trinity, is the holiest of numbers and denotes all spiritual things. To multiply three by four is to infuse matter with spirit, that is, to establish the Church in the world.

Says Emile Mâle in the work quoted above (p. 11):

> Computations of this kind were often more than ingenious, and at times reached real grandeur. The number seven, regarded by the Fathers as mysterious above all others, intoxicated the mediaeval mystic. It was observed first of all that seven, composed of four, the number of the body, and three, the number of the soul, is preeminently the number of humanity and expresses the union of man's double nature. All that relates to him is ordered in series of sevens. Human life is divided into seven ages, with each of which is associated the practice of one of the seven virtues. The grace necessary for the practice of these seven virtues is gained by addressing to God the seven petitions of the Paternoster. The seven Sacraments sustain him in the practice of the seven virtues, and guard him from falling into the seven deadly sins.

The number eight is always associated with regeneration, for as the first creation was accomplished in seven days, the next number, eight, is significative of the new birth. Hence the baptismal font is usually octagonal.

William Durandus, Bishop of Mende, writing in the Thirteenth Century, says in *"Rationale Divinorum Officiorum"** (the first book after the Sacred Scriptures to pass through a printing press):

> Now in Holy Scriptures there be divers senses, as historic, tropologic, allegoric, and anagogic; whence, according to Boethius,

---

* The quotation is from a translation of the first part by Neale and Webb entitled "Symbolism of Churches and Church Ornaments."

all divine authority ariseth from a sense either historical or allegorical or both; and according to St. Hierom we ought to study Holy Scriptures in three ways:—firstly according to the letter; secondly after the allegory, that is, the spiritual meaning; thirdly according to the blessedness of the future.

History is things signified by words, as when a plain relation is made how certain things took place, as when the Children of Israel after their deliverance from Egypt, made a tabernacle to the Lord. . . .

Allegory is when one thing is said and another meant; as when, by one deed another is intended: which other thing if it be visible, the whole is simply an allegory, if invisible and heavenly, an anagoge. Also, an allegory is when one state of things is described by another as when the the Patience of Christ and the Sacraments of the Church are set forth by words or deeds. As in that place:—"There shall come forth a rod of the stem of Jesse and a branch shall grow out from his roots": which is in plain language, the Virgin Mary shall be born of the family of David, who was the son of Jesse. Truth is also set forth by mystic deeds: as the Children of Israel's freedom from Egyptian slavery, wrought by the blood of a lamb, signifieth that the Church is freed by the Passion of Christ from demoniacal servitude.

Tropology is an injunction unto morality, or a moral speech, either with a symbolical or an obvious meaning, devised to evince and instruct our behaviour. Symbolical, as where He saith:—"Let thy garments be always white and let the oil of thy head never fail." That is, let all thy works be pure and charity never fail from thy mind. . . .

In like manner, Jerusalem is understood historically as an earthly city, whither pilgrims journey: allegorically as the Church Militant; tropologically, of every faithful soul; anagogically as the Celestial Jerusalem, which is our country."

Of the symbolism of the church building and its parts, he teaches:

The word, "church" hath two meanings: the one a material building in which divine offices are celebrated; the other, a spiritual fabric, which is a collection of the faithful. . . . For as the material church is constructed from the joining together of various stones; so is the Spiritual Church by that of various men. The material typifieth the Spiritual Church.

The faithful predestined to eternal life are the stones in the structure of this wall which shall continually be built up unto the world's end, . . . Jesus Christ, Himself, being the chief corner-

stone. Those stones which are of larger size and polished or squared and placed on the outside and at the angles of the building are men of holier life than others, who by their merits and prayers, sustain weaker brethren in Holy Church.

The cement, without which there can be no stability of the walls, is made of lime, sand and water. The lime is fervent charity, which joineth to itself the sand, that is, undertakings for the temporal welfare of our brethren; because true charity taketh care of the widow and the aged, and the infant and the infirm. . . . Now the lime and sand are bound together in the walls by an admixture of water. But water is an emblem of the spirit; and, as without cement the stones cannot cohere, so, neither can men be built up in the heavenly Jerusalem without charity, which the Holy Spirit worketh in them. . . .

Furthermore, the church consisteth of four walls, that is, is built on the doctrine of the Four Evangelists; and hath length, breadth and height. The height representeth courage; the length, fortitude, which patiently endureth until it attaineth its heavenly home; the breadth is charity.

The towers are preachers and prelates of the Church, which are her bulwark and defense. The pinnacles of the towers signify the life or the mind of the prelate which aspireth heavenwards. The cock at the summit of the church is a type of preachers. For the cock, ever watchful in the depth of night, giveth notice how the hours pass, wakeneth the sleepers, predicteth the approach of day, but first exciteth himself to crow by striking his sides with his wings. There is a mystery conveyed in each of these particulars. The night is the world, the sleepers are the children of this world who are asleep in their sins. The cock is the preacher who preacheth boldly and exciteth the sleepers to cast away the works of darkness. These foretell the approach of day when they speak of the Day of Judgment and the glory that shall be revealed. And like prudent messengers, before they teach others, arouse themselves from the sleep of sin by mortifying their bodies.

The glass windows in a church are Holy Scriptures which expel the wind and rain, that is, all things hurtful, but transmit the light of the true Sun, that is, God, into the hearts of the faithful.

Durandus continues at great length, through several volumes, to unfold the symbolic meaning, as he saw it, of every detail of the church building, and every portion of the ritual and offices of the Church. He explains how the general plan of the church is usually cruciform, setting

forth the great doctrine of the Atonement; and, at the same time resembling, in its arrangement of parts, the human form.

The doctrine of the Trinity is expressed in the three dimensions of the church, and individually in each dimension: in length, by the division into nave, choir and sanctuary; in width, by north aisle, nave and south aisle; in height, by nave arcade, triforium and clerestory.

The Church Militant and the Church Triumphant are represented by the nave, reserved for the congregations, and the chancel, or that portion set apart for the clergy and choir. Dividing the two is the Rood Screen, on which stands the cross bearing the image of the Saviour, triumphant over death.

To the theologian of the Thirteenth Century, the Old Testament was, in every particular, a figure of the New: that which the Gospel shows men in the light of the sun, the Old Testament showed them in the uncertain light of the moon and stars. In the Old Testament, truth is veiled, but at the crucifixion, the veil was rent, and now the Jewish Scriptures can be interpreted in the light of the Gospel. For example, to use the words of the Lord Himself: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up," and again, "Even as Jonah was three days and nights in the belly of the whale, so shall the son of man be three days and three nights in the depths of the earth." Following the guidance of the doctors, the artists of the Middle Ages chose a number of scenes from the Old Testament and placed them in juxtaposition with corresponding scenes from the Gospel story, in order to impress upon men the underlying harmony of the two.

Eden, to them, was an allegory, picturing the future state of the Church; Noah's ark was a type of Christ, for the length of a man's body is six times its width, and these are the exact proportions of the ark; Abraham's sacrifice of Isaac foreshadows the sacrifice of the Son of God; and Melchizedek, priest and king, is a symbolic figure of Christ. David and his battle with Goliath is a picture of the

Lord and his struggles with Satan. The five stones which David selected from the brook are the five books of the Law, which, in turn, is made up of the Ten Commandments. Therefore it is said that David fought with five stones and sang to an instrument of ten strings.

In the famous glass of Bourges, LeMans, Chartres and Rouen, the incidents of the Old Testament are seen grouped around that event in the Lord's life which they foreshadowed; the statues of the patriarchs and kings of Israel whom the Fathers regarded as types of the Messiah —Melchizedek, Abraham, Moses, Samuel, Joseph and David—accompany Him at the west portals. The four major and the twelve minor prophets of the Old Testament had their counterparts in the Four Evangelists and the Twelve Apostles of the New, and the mediaeval artist was not slow to represent them in opposing positions in the church.

Among the animals sculptured in the Gothic churches, the ones most frequently met with are the four Beasts around the Throne seen by the Prophet Ezekiel and later by John at Patmos. Since the earliest times these Beasts have been regarded as symbols of the Four Evangelists. The emblem of St. Matthew is the man, for his gospel begins with the genealogical table of the ancestors of Joseph. The lion signifies St. Mark, for his opening verse speaks of the "voice of one crying in the wilderness." The ox, the sacrificial animal, stands for St. Luke, whose gospel opens with the sacrifice offered by Zacharias. The eagle, who alone of created things is able to look full at the sun, is the emblem of St. John.

But two other meanings were attached to the four Creatures. Besides representing the Four Evangelists, they pictured the four great mysteries of the Saviour's life—His Incarnation, represented by the man; His Sacrifice, by the ox; His Resurrection, by the lion, who sleeps with open eyes; and His Ascension, by the eagle. They symbolize also the fact that man embraces the Christian life: first, by virtue of his reason; second, by self sacrifice; third, by his

strength and courage in struggling against evil; and fourth, by living above the sordid things of the world and by keeping his vision fixed on things eternal.

The Lord is often represented as the Lamb, slain or bearing the banner of the Church Triumphant. The pelican, opening her breast and nourishing her young with her blood, is another picture of the Lord's sacrifice. The phoenix, rising unharmed out of the fire, and the peacock, whose flesh is said to be incorruptible, are both types of the Resurrection.

The lion also has an evil significance, and in company with the dragon, the basilisk, and the adder, is often sculptured beneath the feet of saints and apostles.

Fabulous creatures form a very considerable portion of the animal sculpture of the Middle Ages. Some of these were of very ancient origin, full of interesting symbolism. Says Honorius of Autun,* a writer of that day:

> The unicorn is a beast so savage that it can be caught only by the help of a young maiden. When he sees her, the creature comes and lies down in her lap and yields to capture. The unicorn is Christ, and the horn in the midst of its forehead is a symbol of the universal might of the son of God. He took refuge with a Virgin and was taken by the huntsmen; that is to say, He took on human form in the womb of Mary and surrendered Himself willingly to those who sought Him.
>
> The adder is a kind of dragon which may be charmed by songs; but it is ever on the watch for charmers, and when it hears them, lays one ear close to the ground and stops up the other with its tail, so that it can hear nothing and is safe from incantations. The adder is the image of the sinner who closes his ear to the words of life.

The basilisk, symbol of spiritual death, was a cock with a serpent's tail, according to the natural history of the day. The owl, who has eyes that cannot see clearly in the daylight, was a type of the Jews, who in their blindness, shut their eyes to the Sun. The gargoyles, fantastic creatures, part bird, part beast, part reptile, springing from

* Quoted by Emile Mâle in his work previously cited.

the tops of towers, or gathering in swarms high among the flying buttresses, were the spirits of evil driven from the church by the prayers of the faithful.

The Virtues and Vices were usually represented symbolically, in stone or glass, in all the great cathedrals. If in stone, they were sculptured on one or more of the great portals, where they were within easy view of the people. In the series at Amiens, the Virtues are draped figures, seated in medallions and holding shields on which their emblems are shown: the cross and chalice representing Faith, above a medallion in which is seen a man worshipping a monkey, Idolatry. In the next, Hope gazes longingly toward heaven and reaches for a crown, while Despair deals herself a death blow with a sword. Charity bears a shield on which is a sheep, symbol of unselfishness, while Avarice finds infernal satisfaction in filling her coffers with gold. Chastity carries a shield bearing a salamander, a mythical animal reputed to have the ability to live in flames and even to extinguish them. The shield of Prudence bears a serpent, recalling the Lord's injunction to his Apostles: "Be ye wise as serpents." Humility, Fortitude, Patience, Sweetness, Concord, Obedience and Perseverence, with their opposing Vices, are shown in like manner, each with her emblem.

While the Old Testament was believed to be, in every particular, a prophecy and symbol of the coming Messiah, the Gospel story was, itself, none the less, a symbol in which every act of Christ holds a meaning for the present, past, and future. Christ they thought of as the second Adam who came into the world to wipe out the sin of the first Adam. As Eve came from the side of Adam while he slept, so the Church, the second Eve, flowed from the side of Christ as He hung on the cross, in the form of blood and water, symbolic of the two Sacraments, the Holy Supper and Baptism. The Centurion, who, after piercing the Saviour's side, proclaimed Him the Son of God, represents the new-born Church; while the man with the sponge and his offering of vinegar, stands for the old

and unsound doctrines of the Synagogue. The two thieves, one penitent, the other unrepentant, typify this in another way.

The Lord's parables—The Good Samaritan, The Wise and Foolish Virgins, The Prodigal Son, and many others—are found in mediaeval glass and stone and in illuminated manuscripts, with their symbolic meaning unfolded in very quaint and ingenious fashion. The famous "Samaritan Window" at Sens may be used as an illustration. The incidents of the story are shown in four scenes, while circular medallions, grouped around them, interpret and give their symbolic meaning. At the top is the city Jerusalem, which can be thought of both as an earthly and a heavenly city. The next scene pictures the traveller among thieves, who have beaten him and stripped him of his raiment. In the surrounding medallions we are shown Adam and Eve in the garden, eating of the forbidden fruit, sewing together fig leaves and suffering expulsion. Around the third episode, which shows the traveller lying between the unconcerned priest and Levite, are medallions illustrating the insufficiency of the old Law—Moses and the brazen serpent, the worship of the golden calf. The fourth event, showing the Good Samaritan taking the wounded man to the inn, is surrounded with scenes from the Passion, the Crucifixion, and the Ascension.

It is this symbolic treatment that makes the great cathedrals inexhaustible mines for interesting study. The thought that lies behind each bit of sculptured stone or painted glass is beyond our comprehension; and this thought, the theology and philosophy of that day, expressed with such unerring artistic taste, places the churches of the Thirteenth Century in the very front rank of architectural achievement.

It will be seen from the illustrations given above, that while the mediaeval artist and theologian understood the real value of symbolic art as a means, not only of expressing doctrine, but of preserving it from profanation, yet their system was not consistently logical. It should not

be thought, however, that the working out of the system was left to those in charge of the work. On the contrary, there is a surprising similarity throughout all the work of this period, for the doctors of the Church had been slowly developing it for centuries, and during the Thirteenth Century it was most rigidly adhered to. Hardly had the century passed before the decline of Gothic art set in, and one of the first results was the gradual abandonment of symbolic art. During the Renaissance scarcely a vestige remained, and at the present day, with the exception of a few partially understood traditions, it is practically a lost art.

Now, in the Science of Correspondences, the New Church has a system founded, not on fancy, but on the unvarying relation of cause and effect, a law of which the early doctors of the Church caught but occasional glimpses. From an artistic point of view, this doctrine of Correspondences is the most precious possession of the New Church. With proper guidance and help from the clergy and students of the Doctrines, it is not difficult to imagine a school of ecclesiastical architecture and decoration which will be as far superior to that of the Middle Ages as the exact science of Correspondences and the Doctrines of the New Christianity are superior to the symbolism and beliefs of the Thirteenth Century; provided, of course, that society returns to a state in which the Church occupies that position of importance at the center of affairs which it occupied seven hundred years ago. And should we not expect this as a concomitant of the New Christianity?

Art always has been and always will be the hand-maid of Religion, and, although suffering a temporary estrangement, due largely to the not unbiased opinions of the early settlers on the shores of Massachusetts Bay and certain parts of Pennsylvania, the two cannot properly exist apart. The extent to which we are willing to admit art into our public worship is in exact proportion to the extent that we have outgrown our Puritan and Quaker traditions.

"The letter killeth" to be sure, but only when divorced

from "the spirit." The "spirit" cannot manifest itself without the "letter," and when they are completely conjoined, then and then only "the Spirit giveth life." If art is to be admitted at all into our service it should be welcomed with open arms.

To develop a service of worship in which beauty in all of its forms—sound, color, line—will be called upon to effect this conjunction; in which every act in the ceremonial, every detail of the architecture and decoration will be in perfect accord, as every syllable in the Word contains something not at first apparent, but richly significant, here we have an opportunity which the New Church should not neglect. A modest beginning has been made in several of our churches, notably at Bryn Athyn, where the principles are being worked out in an interesting manner. A description of the application of these principles of the New Symbolism to the architecture of this building will not be possible in this paper. A book, fully illustrated and devoted entirely to the story of the designing and construction of the Bryn Athyn Church, is being prepared by Mr. Raymond Pitcairn and will very soon be available.

Since all architectural styles had their beginnings in the temples of Religion, and since every great religious movement has been accomplished by an architectural rebirth, it is not too much to expect that the New Christianity, once fully established in the world, will clothe itself with a new architecture, grafted on the Gothic of the old Christianity; and that this style, based upon symbolism logical and accurate, will give full and free expression to the New Doctrines, and be a thing more beautiful than the world has ever seen.

E. Donald Robb.

THE INDUSTRIAL PROBLEM AND THE GOLDEN RULE.*

By George C. Warren.

BY way of introduction to our subject, I feel it to be a fact that the troubles of the labor world are not entirely chargeable to either the employees or the employers as a class, but rather to a spirit of selfish practise, contrary to the Golden Rule, which largely pervades the world activities and which takes the form of too concentrated interest in the welfare of one's self, family, association, town, state or country, almost to the exclusion of broader consideration of broader Society and the world at large.

If in discussion of the subject of "Labor" my remarks seem to lean too much toward criticism of the employee, I hope that is only due to the fact that, as a part of an organization which employs large numbers of men of varying classes throughout the United States and Canada, the shortcomings of employees come most forcefully to my attention. I have no doubt that representative employees could usefully bring to the attention of employers in general and the public facts of uncharitable attitude of employers toward employees. In fact I believe it would be extremely useful if such statements or lessons should be given by employees who, in a Christian spirit, are bent on charitable improvement of general conditions and not merely more selfish consideration of employees alone to the detriment of Society in general.

* Address before the New-Church Club of Boston. A pamphlet reprint of this article, together with that by Rev. Clyde W. Broomell on "The Conservation of Society," may be obtained of the Mass. New-Church Union, 134 Bowdoin St., Boston 9, for 10c (or $8.00 per 100) postpaid, provided orders are received promptly. This article separately, 8c (or $6.50 per 100).

It, however, is futile to put forth such specious arguments as that manufacturers should continue to manufacture during a period when the public is not buying and large stocks of manufactured goods are on hand, especially when, as at this time, costs of production are abnormally high. In my humble judgment nothing could tend more towards national bankruptcy, including that of manual labor, than a general practice under such sophistry contrary to the highest industrial law of "supply and demand."

Even more futile is the proposition which has come over the wires from Lenine during the past week recommending a "World Strike" as "absolutely indispensible to keep the bourgeoisie enemy busy with internal trouble in order that they cannot injure Soviet Russia"; but that is Bolshevist political and not labor union propaganda. However, it is well to consider that no one appreciates more than labor unions the impracticability of a general national or international strike because the great majority of union laborers must be earning wages to support a comparatively small minority while "on strike." Surely Europe is at present near enough to starvation without making starvation absolute by stopping existing industry.

The Century Dictionary gives this primary definition of "labor": "Work done by exertion of body or mind or both for the accomplishment of an end; *effort made to attain useful results* in distinction from exercise for the sake of recreation or amusement."

It is unfortunate that in common parlance the term has come to be understood as referring to the quite secondary and contracted meaning—"Manual Labor"—"bodily toil; physical exertion for the sake of gain or reward; the use of muscular strength for the satisfaction of wants in distinction from purely mental exertion."

Let us try to consider the subject from the all-embracing broader, higher and truer meaning—the *"effort to attain useful results."* Every branch of labor thus broadly defined is as essential to Society as every organ of the human body is essential to its organism. In fact, as in every other

branch of use, there is a close similarity or co-relation and interdependence between the elements of labor and the elements of the human organism; yes, to the "Grand Man" of the Heavens, which Swedenborg so beautifully describes.

Let the smallest viscera of the human body get out of order and it is liable to result in sudden, complete collapse of the whole structure. While the heart or the mind has functions to perform of a higher order than the minute blood vessels or muscles, disorder of the minor may cause lack of function of the higher. So disorder in manual physical labor, as well as mental labor, will surely cause general disorder and disease of Society, which is the "Grand Man" of this earth. Each is essential to the other and all combined are essential to the whole, and the harmonious exercise of all is essential to reasonable perfection of Society. Necessarily it is the God-given function of each to take some useful part in the whole, and necessarily some must be along mental and others along physical lines of use.

Some must *lead* and others follow, just as the heart is the leader or force of the whole system of blood vessels to the very toe-tips, and the brain is the leader or force of the whole muscular and nerve systems. The force of the heart is no more important than the purifying function of the kidneys, although one is more apparent than the other. When either gets out of order and is uncorrected, the whole system is liable to go wrong and that very suddenly. So in the organism of labor, let one branch be out of order and the whole system of Society is more or less infected and, if the infection is not checked, general disorder results. The human body may live and perform a limited use without the feet, but the feet are essential to a reasonably perfect organism. So Society may live without the results of some branch of labor, but every branch of useful labor is essential to the highest order of Society; and in the sight of the Lord or even of true manhood one branch of labor is no higher than another, even though the

function of one branch may be one of greater power and, let us remember, correspondingly greater responsibility, than another. The diseased tissue of the body as well as the *drone* and unproductive unit of Society is from Hell and performs no functional use. "Better for him that a mill stone were cast about his neck and that he were drowned in the depth of the sea."

The all important rules are:

1. The Golden Rule—"Do unto others as you would have others do unto you."

2. Be reasonably satisfied with one's lot and do one's best in one's position.

3. Continuously positive action under those rules.

I believe it may be fairly said that the troubles of Society —the labor world—are due primarily to lack of individual appreciation and practice of those rules, with resulting selfishness, disorder and world-wide chaos. The rules apply with fully as great force to the mental as to the manual laborer. The manual laborer who does his best and performs his work as industriously and efficiently as his abilities permit is as highly respected as the mental worker who performs his labor with the same efficiency and industry, even though the latter, in his broader field, is better known. Conversely, the mental laborer who performs his work from a selfish standpoint is fairly entitled to and, so far as his motives are perceived, receives the same condemnation of Society as the manual laborer who endeavors to do as little and get as much as possible. Neither is doing his part as a microcosm of Society, and in the end will be condemned, although the condemnation of the mental laborer will be greater because he had the greater opportunity and thus failed to the greater extent. The man of the ten talents or the five talents was fundamentally no greater than the man of one talent. It was the use and industry or lack thereof respectively which caused the favor or condemnation.

Swedenborg says:

The poor come into heaven not on account of their poverty but on account of their life. The life of everyone follows him, whether he be rich or poor. There is no peculiar mercy for one more than for the other. He is received who lived well and he is rejected who has lived ill. Immediate mercy is not given, but mediate, that is, to those who live according to the commandments of the Lord, whom from mercy He leads continually in the World and afterward to eternity.

Moreover poverty seduces and draws man away from heaven *as well as wealth.* There are very many among the poor who are not content with their lot, who seek for many things and believe riches are blessings, and so when they do not receive, then they are angry and think ill of Divine Providence. Dignities and riches are not real blessings, therefore they are given to the wicked as well as to the good. They also envy the rich their good things and defraud them as well, when opportunity is given, and they also live as much in filthy pleasures. *But it is otherwise with the poor who are content with their lot and careful and diligent in their work, who love labor better than idleness and act sincerely and faithfully and at the same time live a Christian Life.* (Heaven and Hell, n. 364) . . . The rich come into heaven equally as the poor, and the one as easily as the other. (Heaven and Hell, n. 365.)

It is of course well for the manual laborer as well as the mental laborer to endeavor to improve his material condition through education and wealth, provided the effort is through honesty and industry and for the purpose of the greater use which can be performed in the better material condition. But such a man is always satisfied with his lot and *receives what comes to him* in satisfaction and knowledge that it is best for his welfare as well as for that of Society.

The Lord said: "Labor not for the things that perisheth," and that injunction will be as important for all time as when issued nearly two thousand years ago. And yet we must on this earth labor for the higher things through the medium of the perishable things which exist on this earth.

Swedenborg again says: "The labor of justice is good conjoined with truth in which there is peace; for labor in the Word is said of truth." ("Apocalypse Explained,"

n. 365-40). Again "By labor is signified the Lord's combat against the Hells, and the subjugation of them, in order that a New Church might be established." (*ibid.*, n. 695-17). (It is well here to note that most of these quotations are from that splendid work, "Potts' Concordance," and slightly paraphrased from Swedenborg's original expression from which the references are taken.)

Does any one at heart believe that, if the mental and manual labor of the world had followed these simple rules, either the great War or the perhaps greater evils which are now disturbing the world would have been possible?

Those who think, know that a very considerable part of what I here call the "mental labor" of the world is based on intrigue; love of gain; dishonesty of purpose and grinding to the limit. This hellish practice is apparent in individuals and business associations and consequently creeps into political affairs of state and nation. Is it any surprise that similar conditions exist from the same causes in the field of manual labor? In condemnation of the latter let us not overlook the former. In other words, "Cast out first the beam out of thine own eye and then shalt thou see clearly to cast the mote out of thy brother's eye."

Now for a discussion of industrial conditions—the old strife between mental and manual labor, between "Capital and Labor," as commonly termed. I have optimism to believe that a great deal has been accomplished in the past quarter century, and yet we may have to pass through a period of great suffering, as we are now passing through a period of world-wide political strife, before the fruits are fully discernible.

I believe the mental laborer, the employer, the so-called "Capitalist" class has come to look more charitably toward the manual laborer, the so-called "labor" class. I believe it is now generally conceded by employers that there is much *good* to be accomplished through "Labor Unions," collective bargaining, more hygienic and otherwise better conditions, etc., provided that the incentive of both employer and employee is for the best good of all, including a

maximum of industry and productive effort. There is an immense good which so-called labor organizations can perform for Society, including both "Capital" and "Labor," provided their efforts are along lines of honest charitable productive effort toward economy and efficiency, while at the same time striving for better conditions and better remuneration for manual labor, as well as more equitable, yes often larger, remuneration for mental labor which is frequently referred to as "Capital."

And yet it is self-evident to the manual laborer, as well as to the mental laborer, who has watched progress of the past quarter century, that there never has been a time when manual labor as a rule has been as unproductive and as unindustrious as it is at present, and I fear this is also largely true of the individual mental laborer.

The condition is more apparent in the case of manual laborers under control of the rules and domination of modern labor organizations, in which the practice if not rule of the day seems to be "Give as little and get as much as possible." They seem to be mentally intoxicated with the monetary prosperity of the past few years.

I know that in the line of industry in which I am engaged, between the increase of wages and decrease of productive efficiency the cost of manual labor per unit of production is more than four times what it was even fifteen years ago. Watch any street or any railroad work and see how few of the men have their hearts and muscles actively in their employment.

May I be pardoned a reference to personal experience? When I left school at the age of eighteen, my first employment was that of shipping clerk in an asphalt refinery, including working with the men at the manual labor of handling materials. This included rolling barrels of asphalt to the storage pile and dock for shipment. In those times the practice was one man to a barrel and generally ten or more men in close file, ranging in age from below 20 to above 50 years. It was my duty, as well as amusement, to get at or near the rear end of the line and try to push

my barrel on the heels of the man in front. He would do the same toward the man in front of him and the result was a "speed up" of the entire file *without over-exertion.* If I got near the front of the line the man behind would try to get his barrel on my heels. It was all in good part and all enjoyed the process—a sort of contest—and every one did an industrious day's work. Compare that with the present day practice of two men to a barrel at a comparatively snail pace and the production per man not over one-third, while the wages are fully treble those of my experience nearly forty years ago.

In the earlier period the men were interested in their work as well as in their pay, and through that interest there was a high production per man. Now the general practice of the men is to do about as little as possible, and production per man is very low. I believe this industrial evil is the direct result of the fostering care, example, and rule of the labor organizations. And yet I believe, as already stated, that labor organizations have been and may continue to be useful, but their use depends on encouraging rather than discouraging Golden Rule practice; and the economy and efficiency of productivity which would necessarily follow that practice by both employer and employee. The time has come when both must operate toward that rule.

Those early experiences, working with the men at manual labor, taught me to know something of what a man of normal health can do without overwork under the then period of employment of ten hours per day.

A few citations will give an idea of present day inefficient, under-production as the result of organization control of manual labor which has come under my personal observation in business during the past few months.

1. In the setting of curbstone at the gutters of a street, which requires a man of experience and one or two helpers, the Union labor at per hour rates was quite unsatisfactory both in cost and quantity of production. A man outside the Union ranks offered to do the work

at a price per foot considerably below the cost on the per diem basis. Contract was made. The men's earnings were greater than they would have been at the prevailing per diem rates and they accomplished much more work, merely as a result of greater industrial productive interest in the work. One would think this would be most satisfactory to everyone, but not so. Waited on by a Labor Union official, we were told the men must work at a per hour rate and that we must discharge them if they would not join the Union, a demand which was refused. Threats were made that our organization throughout the country would be declared "unfair to organized labor." Apparently this threat was not carried out but a sympathetic strike was instigated on our granolithic sidewalk work, and among steam-roller engineers in other sections of the city.

2. The work day of eight hours is fixed at from 8 a. m. to 5 p. m., with an hour off at noon; and double time for additional hours. The expert cement finishers on granolithic sidewalk work, as well as in many other branches of industry, cannot begin their operations for at least an hour after the lower grade laborers have begun to mix and lay the materials, and correspondingly they have to work an hour or more after the last materials are mixed and laid. The finishers were asked to approve of the non-union laborers' work day from 7 a. m. to 4 p. m., leaving the Union finishers' eight hour day from 8 a. m. to 5 p. m. This the labor organization refused and insisted that the men be paid for the first hour or more of the day (8 to 9 a. m.) when they could not work, and be paid as "overtime" at double rate for the hour or more they must remain on the work after 5 p. m.

3. A Union roller engineer went to a neighboring city under the distinct agreement with the Union that if his work was not satisfactory a competent man would be provided to take his place. After a fair trial he proved not only unsatisfactory, inexperienced and dilatory, do-

ing bad work, but he would not try or could not learn. After repeated broken promises to replace him, the employers were finally told by a Union representative that this could not be done until the contract on which they were then working was completed, as a man must not be dropped in the middle of a job. The man was not replaced until after several weeks' delay, when peremptory advice was given the Union that unless it carried out its contract and replaced the incompetent with a competent man, all Union roller engineers would be discharged and vacancies filled with non-union men.

4. In spreading hot asphalt pavement mixture on the street it is customary to have about four men shovel the material from piles dumped from trucks. When a load dumped on one side of the street is shovelled in place the men move to the other side where a succeeding load has been or soon will be dumped. In a western city recently I found that the men had organized to require a relay of shovellers. While one of the relays was working on one side the other was sitting on the curbstone on the opposite side. The result of this was that each man accomplished only half the work which has been the custom for half a century on that line of labor. A little disturbance had arisen among the men on one side and they stopped work. The other gang refused to do the additional work unless granted "double time" for the period when they would have otherwise been idle.

All of these, which are only a few of the many similar instances of modern industry of men, are to the certain end of accomplishing as little work with as much pay as possible—absolutely contrary to the Golden Rule.

The plausible argument given for shorter hours (from 10 to 9; then to 8 and now talked of to 7 or 6 hours per day) and greater number of men employed on a given task, is that of over-exertion and the importance of more time for social improvement, etc. That these arguments are subterfuges and really designed to decrease the productivity per man and increase the per diem wages, is

clearly shown by the universal custom for the men to get double rate for extra hours; and in some of the typical instances above referred to and as the general result, the men are ever ready to work and Unions quite willing for them to work extra hours, and in fact scheme to get in extra hours at double rate.

One thing which employers rightfully object to is the denial by Unions of the right of non-union men to industrial existence. I believe this is a great mistake from the point of view of labor organizations themselves, and that if they would favor the fairly operated "open shop"—the right of any man to get a fair day's work for a fair day's pay—and at the same time endeavor to show the non-union men the educational, healthful and other advantages of a Union organized on charitable lines, membership in Unions would be both greater and more useful than under the rule or ruin policy of attempted force in Union affiliation. Theoretically, the higher labor leaders, who are highly intellectual and interesting in their line, claim their effort and rules are intended to increase productivity; that they do not object to non-union men securing a living side by side with the Union men, but that matters get into the control of the less educated and more hot-headed of the membership. My belief is that the higher leaders do not dare to act on their sense of justice; in other words, they have not "the courage of their convictions." Early in the past year, I was called upon by a very interesting man, high in the circles of the American Federation of Labor, and requested to contribute to its expenses by advertisement in its publications. A discussion of several hours, most interesting to me, followed. I was asked, "Are you for labor?", meaning labor organizations. Answer: "Yes, but not for many of what appear from results to be the rules of those organizations." I then cited case after case where men were not permitted to work or an effort was made to prevent their working because of non-union membership, although their productive industry was far above that of the average Union man; how men in the

Union clearly strive to do as little as possible and unfairly plan to get in as many hours of double pay extra time as possible; how they insist on continued employment of incompetents and drones who are members of the Union. The answer came that all this is wrong and my denunciation justified, and to my surprise, the statement made that these shortcomings are not rules of the A. F. L., but individual practices of the unintelligent individuals—sometimes, but improperly, fostered by rules of local organizations. At a second conference a few weeks later, I propounded certain fundamental questions and stated that if the A. F. L. would publish those questions and satisfactory charitable answers to them in the official magazine, I would distribute ten thousand copies, and in addition intimated would give the desired advertisement. The gentleman assured me the questions would be answered; that I was fundamentally correct and that the answers I expected were within the rules and general policy and practice of the A. F. L. He, however, said that the questions were so fundamental that he would not himself answer them, but would refer them to Mr. Gompers for direct answer. He was so apparently straightforward that I more than half believed the result would be forthcoming. The questions were as follows:

1. If a force of non-union workmen are doing work such as curb setting, by contract (piece work) for an employer who indiscriminately and without prejudice employs union and non-union men, is it proper under the A. F. L. rules for affiliated Local Unions to interfere and undertake to threaten and coerce either the employer or workmen?

2. Is it proper for Locals affiliated with A. F. L. to interfere with Union or non-union men working on piece or bonus basis under which their earnings are fully as great as those of Union rates per hour?

3. Does A. F. L. discourage "piece" work or "bonus" system of payment to employees?

4. On such construction as "Granolithic" walks on which the work of the "Finishers" is the highest grade, the standard 8-hr. day is 8 A. M. to 5 P. M. (with 1 hour off for noon) and the finishers cannot begin their work until the concrete is spread, tamped and partly set (say one hour after the laborers begin)

and the "Finishers" unit remains an hour after the other men are through, is it proper for the finishers and Local Unions to insist on time beginning at 8 A. M. and on getting double time for the hour after 5 P. M. when there is absolutely nothing for the finishers to do between 8 A. M. and 9 A. M.

5. In such work as felt and gravel roofing, with tile surface, the tile laid in thin Portland Cement mortar, is it proper for mechanics on other parts of the building to strike because the mortar is being spread by the roofers and not by masons? Note the spreading of the mortar is so incidental that it does not employ the full time of one man.

6. Does the A. F. L. discourage and is it proper for affiliated Locals to discourage maximum of efficiency and production per man during the hours of employment?

7. If answer to questions 1 to 6 or any of them is "no" what redress is available to employers when employees or "Locals" proceed improperly along these or other lines?

That is the last I have heard of the matter. My belief is that Mr. Gompers realizes that the answers should all positively condemn such rules and practices, but that courageous as he is, he did not dare to present them to his constituency.

I do not mean by citing this incident to intimate that equally egregious errors of some employers could not be cited by representatives of labor organizations. I may cite one such incident in connection with a strife (strikes and lockouts) which involved practically all industry including waiters in hotels and clubs and manual workers in manufacturing industries. The strife was the old question of recognition or non-recognition of labor unions by employers—the "open" vs. "closed" shop. Doubtless there was right and wrong on both sides, but a thing which struck me as radically wrong, unchristian and directly contrary to the Golden Rule, was refusal in some cases to permit employment of Union men. This was under the name of "open shop" while in reality it was a "closed non-union shop" in opposition to "closed union shop." At first thought one is as bad as the other, but in reality the "closed non-union shop" is the more unchristian (because instigated by men of greater intelligence) than that of the average

employees, who theoretically have voting control of the labor unions, although it must be admitted that the leaders —the more intelligent—of the labor unions practically control the vote and action.

In my judgment, it should be conceded by all that:

1. Employees have a right to organize and to advantages of "collective bargaining."
2. That employers have the right to insist that such "collective bargaining" should be by committees of the employees selected from the shop or industry in which a dispute has arisen and not subjected to the more arbitrary dictation of committees who are neither employers nor employees of any industry and entirely outside of the industry in question. When the time arrives for outside discussion it is a subject for arbitration which is not "collective bargaining."
3. Men desiring employment have an inherent right to fair consideration regardless of their union or non-union affiliations.
4. Employers equally have an inherent right to employ any one on mutually satisfactory terms regardless of union or non-union affiliations. Surely when either a union or non-union man, by reason of his industry, is earning more than union wages, or doing more or better work than is produced under union practices and rules, the industry or man is not a proper subject for attack by any union.

I believe that under such "fair play" rules membership in unions could be greatly increased and their operations be of far greater use to their members and the public welfare.

It is as futile for any one representing manual labor, to say "Wage rates must not be reduced until costs of living have been reduced" as it is for the manufacturer representing mental labor to say "We will not drop the price of our goods until we have worked off the stock manufactured at high costs." Both must be the result of supply and demand. When consumers cannot or will not buy at current

prices (whether the article is manufactured goods, raw materials or manual labor) then prices must be reduced or unproductive hard times will follow. That is the economic readjustment period through which we are passing, and mental labor as well as manual labor must recognize the condition. The sooner prices are adjusted toward normal, the sooner will industry become normal—neither inflated nor depleted—and all commodities must in their natural order of supply and demand meet the conditions or suspend operations. No industrial association (known as "trusts") can for a long time fix and hold prices by arbitrary edict nor can any combination of manual labor (known as "unions") for a long time fix and hold its rates. Prices in the long run are fixed by the higher law of supply and demand, rather than by arbitrary combination edict, although combinations (whether of labor or capital) can control prices at times and for a limited period.

The remedy for all these ills on both sides is not easy but it must be found or non-productivity of the world will be its ruination. I believe that in general as well as in particular instances the difficulties could be overcome if employers and employees would make their chief motive and practice a "fair day's work for a fair day's pay" and in Christian spirit apply the Golden Rule in dealings of each to the other, and abandon the fairly general prevalent rule of "get as much and give as little as possible." I have faith to believe that we are approaching the better, and hope that the present aggravated conditions are the "storm which precedes calm," and that when employers and employees learn to calmly discuss differences between themselves the calm of peace will have arrived. Just as I believe that when the Nations of the World get together in conference with the one purpose of the broad principle of Golden Rule "Charity," international troubles will be overcome as they arise regardless of the technical wording of a league instrument.

George C. Warren.

THE CONSERVATION OF SOCIETY.*

By the Rev. Clyde W. Broomell.

THE problems of the "general welfare," discussed by all of us, and the theories propounded by statesmen, jurists, journalists and educators, defy enumeration. The striking paradox of the situation is that, while they are on every tongue and every speaker presents a front of personal certainty, the discussions themselves resolve into uncertainty. Another paradox exists, too, that the apparent personal responsibility resolves itself into a reversion to primitive man,—really shifting the responsibility to some "scape-goat," to the merits of some "savior" outside one's own soul. In the language of the street, this is the day for "passing the buck."

But to those who are truly endeavoring to conserve the harmony and purity of the social order, especially to the legal, medical and religious world, the problems growing out of disobedience to the Sixth Commandment† are the greatest of all. This is as it should be, from the fact that the love and life principle which it is intended to conserve is the first, highest and most potent, as well as the universal principle in creation. It therefore affects every plane of human life. In disobeying this order, people often break every other commandment to encompass their ends, denying God and religion, dishonoring parents and family, stealing, bearing false witness, coveting and even removing obstacles by the act of murder.

Upon this law, Moses framed other laws of restriction and restraint for the conservation of the individual concerned as well as society, and he even established, under certain conditions, the forfeiture of life for the disobedient.

* A pamphlet reprint of this article, together with that by Mr. George C. Warren on "The Industrial Problem and the Golden Rule," may be obtained of the Mass. New-Church Union, 134 Bowdoin St., Boston 9, for 10c (or $8.00 per 100) postpaid, provided orders are received promptly. This article separately, 5c (or $3.50 per 100).

† "Thou shalt not commit adultery."

No nation, of historic times, has been without its civil law and ethical standard on this subject. What seems strange, is, that those living in a so-called state of barbarism and comparative animal crudeness, conserve their social purity with a greater degree than so-called civilized peoples.

And there is a reason for this: man is linked with his animal associates by a fundamental law. Animals are governed by an influx from the spiritual world, and they maintain their true order by an instinctive and absolute adherence to the law of the one, only use to which this protective command refers. So-called barbarians obey the dictates of primal influx also, and have the order of heaven inscribed on their natures. So-called civilized man, however, has broken from his moorings, and in the external development of his intellect, called rational, he has been allured to extremes which he blindly tries to justify on the ground of his not being an animal,—like those in Adamic times, he tries to cover his guilt by a fig leaf of empty morals.

Here, *in his mind,* he has taken the first step in disobedience to this command, and has adulterated the order of life by confusing his animal nature with his intellectual and human nature, and laid the basis for mental chaos and moral turpitude.

The social problems arising from any kind of disobedience to this law are many and confusing in their forms; and they may rightly be compared to those which present themselves to a ship's crew when, after neglect or lack of caution, they find themselves shorn of spars and sails, broadside to the gale and rolling with the surf. It requires the combined effort of the crew to raise a temporary sail and bring them about to the storm, which can be escaped only by facing it; and, perhaps, only the aid of another ship and a superior crew can save them.

No amount of argument, no extent of qualification in kinds and degrees, no external regulations can of themselves rectify the disobedience to this law; for, laws have been enacted and punishments inflicted, even nature, herself,

has painfully reacted,—in spite of which the problems remain, and in Christendom, especially, they are on the increase.

Only one thing can be said, one thing must be said, and said with unyielding authority and conviction, that the law of the one and only use to which this command restricts us, namely, the holy, reverential and blessed continuation of the human race, must be obeyed by man as strictly as it is by his unpolluted and Divinely directed brute neighbors; for the recognition of this one and Divinely appointed use is the only spring from which pure waters of moral action can flow. They cannot flow pure if adulterated by base desire or falsified by the doctrine, held even by the Christian Church and nations, that because man is more than animal he is therefore justified in disregarding the laws, order, functions and uses of his animal body, and in establishing an order peculiar to himself. For, let it be understood, that the Divine order of marriage, which this command is intended to conserve, holds, for the people who will strictly and specifically obey the natural law, possibilities by transmutation and unfoldment of mind and spirit into joys and powers directly commensurate with the conservation and purity of the natural order. On the other hand, the order of marriage grows empty and void, weakening the spirit and darkening the intelligence in just that ratio by which the natural law is disobeyed,—whether the disobedience finds expression in riotous action inside or outside of legalized marriage, or lingers in man's secret and hidden desires, like a gaunt wolf lurking in lustful fear in the shadows beyond the circle of the camp fire. It is a startling fact, attested by science, that insanities and diseases have resulted from lascivious thoughts without overt acts.

An emptiness, a longing dissatisfaction of soul is the price, the death penalty, of spiritual disobedience. This spiritual density, dullness and mental mixture, is the problem with which we have first to deal as a church of Christ Jesus; for He said, "He that looketh . . . to lust . . . , hath already committed adultery . . . in his heart."

The church has here her opportunity for service such as lies no where else; for the actions, as effects from sinful hearts, are matters for the authorities who work for the conservation of the body politic and bodies physical.

We proceed, therefore, at once to the source from which the evils indicated in this command arise, to the interiors of man's heart and mind.

And, as we proceed, we apply the principle as stated by Mr. Bryan in his famous lay sermon on the command "thou shalt not steal," in which he said

> The greatest service one can do for a truth is to state it so plainly that all who desire to know the truth and to live by it may see its justice. . . . And then having stated it in axiomatic form . . . if any man dispute it or question it, do not argue with him, but proceed at once *to search* him, for you will probably find the reason in his pocket.

So with this command, written as it is upon the unpolluted human nature, even upon the beasts which perish, if any of us doubt it, are disposed to qualify it, to excuse it, to justify it under peculiar circumstances, or wilfully to disregard it, let us proceed at once to search the hidden cause, and we shall find it in the place where all evils originate, either in the intellectual allurements of the mind or the selfish lusts of the heart.

In the last analysis, all sin comes from the heart, in the effort of man to think and act in agreement with the ruling and tributary loves of his personality. With some people, these loves are not easily seen; but to themselves they seem to be governed by ideas of thought only. Thus what they think and reason to themselves to be conducive to their enjoyment, they call good and try to enact. When this enactment is forbidden by Divine or human law, then they reason within themselves to overcome, to destroy or circumvent the law. Such reasons are what we call falsity. When the true order of life, on any plane, is broken by the persuasion of a falsity, spiritual adultery is committed.

A man told me the other day, with great gusto, that his father pulled from his pocket a flask of whiskey and drank

in the presence of the crowd in the grand-stand at the Yale-Harvard game, offering the toast, "Here's to the Prohibition Amendment,—it was made to be broken." Whereat scores of others immediately pulled flasks and began to drink. The question at stake was larger than the right or wrong of drinking; it was the adulteration of loyalty to government and law. When men, called educated, thus behave, shall we claim the right to condemn the hordes of less favored peoples, who are trying to establish governments in conflict with our own ideas?

These falsities, claiming private immunity, whispering with the serpent "thou—thy real love and self—wilt not die," are the first problems of serious concern. Here is the real explanation of and the suggestion for the avoidance or correction of unhappy marriages. A man or woman, who, to satisfy pride, love of attention and admiration, love of distinction, honor, wealth and ease, or who under the influence of a passing fancy or attraction, marries, breaks the command on its vital side, opens the channel for disruption with the partner, and also commits a sin against posterity to whom they owe a spiritual parentage as well as a natural one.

Again, omission of any of the elements of marriage love is adultery by negation. Attraction reigns with lowest nature, desire added to attraction rules the brute world, but man rules in attraction and desire by supremacy of purified love,—the first command in Genesis was, "have dominion."

Let all young people remember that the blossom on every tree soon fades and falls, and the marriage which does not contemplate and enjoy the stern, hard and constant duties of mature life, is a violation of this command. Its thought is not the useful bee, distributing life in the act of gathering its own sweet food, but it is the bud moth whose enjoyment wings the way of death.

Our Lord tells us that true marriage is not that external convenience of the common law, but is that of the angels in heaven, wherein the bond remains, because founded on

a love of God in His laws of order and a mutual and reciprocal love of mentality and character. There is a rude, rugged wisdom in that marriage vow which, taking into consideration our unregenerate natures, demands of us a love and constancy for "better for worse, for richer for poorer, in sickness and in health, now and forever."

In looking over some references concerning the subject of "freedom," and trying to determine how to reach people for the establishment of a new conscience of purity, I was struck with Swedenborg's statement in "Divine Love and Wisdom," n. 73, which says substantially

> All freedom is of love, so much so that love and freedom are one: and as love is the life of man, so is freedom: for all the delight which a man has is from his love. . . . There are many loves, some concordant, some discordant, so of freedom. In general there are three freedoms, natural, rational and spiritual. From the natural he loves nothing but himself and the world. As all evils come from these two loves, to think and will evils is the man's natural freedom: and when he has confirmed them by reasonings, he does them from freedom according to reason. . . . Rational freedom is from the love of reputation for the sake of honor or gain. . . . The delight of this love is to appear in the external form like a moral man: and because he loves the reputation, he does not defraud, commit adultery, take revenge or blaspheme; and because he makes this a matter of reason, he does what is sincere, just, chaste and friendly, indeed he can from reason speak well in favor of these things. . . . Spiritual freedom is from the love of eternal life. No one comes into this love and its delight, except the man who thinks evils to be sins, and who therefore does not will them, and at the same time looks to the Lord.

With conviction and inner authority the church must stress a new conscience. It must, with the Lord, proclaim that those are sinners who through a selfish regard for honor, reputation, social respectability, or through fear of losses of mind or health or external comfort, still obey the letter of the law, but inwardly cherish thoughts and desires for evil life. Indeed the universal agreement of the legal, medical and mental sciences today arrives at the spiritual teaching that neither a good nor an evil act can take place without

the *desire* and *thought* of the mind. This explains the Bible teaching that the wages of sin is death, for the quality of the desire and thought surcharge the lower planes of life with eternal vitality or the spirit of vitiation and destruction.

The spiritually minded man keeps this and all the commands for no selfish reason, but because he sees the law to be right and its opposite to be wrong, and evil as sin against God. He who avoids evil for any other reason is still a sinner, and when he stands in the future life, stripped of external appearances and hindrances, will rush madly and headlong, yea, he will already be standing where the "worm" of craving lust "dieth not" and the "fire" of insane infatuation and fantasy "is not quenched."

How many people stand firm in the consciousness of God's presence, beholding Him in the purity of motive and thought which loves the uses of each degree of life *as uses,* and *never as means to pleasure?*

Whoever they are, they stand at the right hand of God where there are pleasures for evermore. They are introduced into the knowledge of infinite uses, their life forces are therefore broadly distributed, their interests are wide as the universe, and they rise into the enjoyments of an unfolding mentality, which can discriminate between primary and secondary values, and co-ordinate and subordinate, and can bask with the angels in the sunshine of heaven.

Law we need, penal law, for the wilfully evil, lest the very semblance of society be destroyed. Law we need, probative law, that the evil may pause and consider before it is too late. Law we need, corrective law, that the unenlightened may hear the reasons of wisdom, and may be redeemed.

Let respectable sinners cast no stones of contempt or condemnation upon the openly disobedient, but let them search their own hearts and see why they are morally better, and let them walk off silent, and contemplate those things done under cover of social ethics and civil form, lest

they suffer a worse condemnation, the condemnation of hypocrisy.

Let the self righteous not be too thankful that they are unlike the nether wordlings, for purity, true purity, comes only to those who, passing from the ignorant innocence of children, see the possibilities of evil in their own natures and then, recognizing good as from God alone, bow before Him awaiting His mercy.

Virtue rests not in the "eunuch born," in the celibacy of childhood, or the empty morality of the one never awakened to the depths of his hidden desires. Virtue rests not in the "eunuch made," in the celibacy of human prudence arising from the motives of a double heart. Virtue rests alone with the "eunuch for the kingdom of heaven's sake." Those who, knowing all, have considered the allurements of all, have felt the mighty forces of impulse surging through the heart and mind and body, and contrasting the moment with eternity, and seeing vividly the Divine distinction between the *viril love of uses* and the *poisonous love of the pleasures attendant upon uses,* have raised the brazen serpent from the ground and held it aloft on the rod of the power of the Divine command "thou shalt not commit adultery," "These are they who have washed their robes and made them white in the blood—in the living truth—of the Lamb." These are they who know the true meaning of the cross, the most ancient symbol, derived from the phallic religion, which exalted the procreative functions to their true place of sacredness, and from whose location that region of the body is called sacral. And here we must inject a dynamic thought pregnant with the most illuminating principle ever given on this all-embracing subject, a thought found nowhere else among all the learned of the world:— We have heard misguided people refer to the sacral region with a contempt born of a pretence of refinement; and from this adulterous thought a modern religion, stalking in the name of Christ, has put marriage and the conception of children beyond the pale of church sanction, yet allowing church membership of the married,

and doubly adulterating her own perverted doctrine of purity. On this subject Swedenborg gives this great light, namely, that the sacral region is so placed and functions through the same organs by which useless materials are eliminated from the body, because regeneration of both body and soul and of one or of the entire human race consists in both the process of purgation and of accession. Thus understood, knowing that all physical manifestation is the extension through form of the laws and life of God in the heavens, how uplifting is this new thought!

With such thoughts the truly virtuous are able to stand before the throne of God, the throne of the law of uses which govern man from inmosts to outmosts They serve God in the clear days of His leadings and in the obscure nights of meditation and preparation. Because they have consented to His rulership, they shall hunger no more from a love unsatisfied, neither thirst any more from a mind deceived; neither shall the sunlight of the world's false doctrines deceive them, nor shall the heat of passion consume them; for the Lamb, the ideals of mental purity and heavenly innocence, shall rule them and shall feed them with interior spiritual and heavenly satisfactions, and shall lead them unto the living fountains of waters, even that pure river of water of life clear as crystal, proceeding out of the throne of God and the Lamb; and God shall wipe away all tears of remorse, of sorrow for sin, of pain in temptation, of anguish in living death; for the former things shall pass away, and all feeling, all thought in heaven above and all action in earth beneath,—shall be made new in a consciousness of God, in the true laws of social conservation, preservation and unfoldment,—especially in the Sixth Commandment. To the *unjust,* it reads "Thou *shalt* not"; to the *just* it reads "Thou *wilt* not commit adultery."

CLYDE W. BROOMELL.

RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS.

By the Rev. Charles S. Mack.

IN the *Literary Digest* for October 30, 1920, under the heading, "God's Place in the Schoolroom," we are told of the effort by a judge of the Court of General Sessions in New York City to arrange for religious teaching in the public schools. He says:

> True education cannot be limited by hampering restrictions that permit the child to be taught geography, but not about God who made the earth; botany, but not about the God who clothed the flower; physiology, but not about the God who built the man; history, but not about the Divine Providence in human affairs.

This writer says it is entirely possible to arrange for religious teaching in the public schools "which shall not outrage any parent's conviction and which shall give . . . equal and ample protection to Jew and Gentile"; but what arrangement he would make for such teaching does not appear in the *Digest,* which quotes upon the subject from several Church periodicals. The following it quotes from *The Lutheran:*

> As every one knows, education has been thrust down from the high seat of power upon which it once sat enthroned when it was linked with Christian faith, and today the higher schools beyond the control and influence of the Church are being manned more and more with a race of educators to whom the gospel of Jesus Christ is foolishness as much as it was to the learned Greeks. Therefore, additional emphasis should be placed on the supreme importance and necessity of maintaining our Church schools and bringing them to a higher state of efficiency than ever.

The *Digest* says that the subject of religious education is being broached in many religious journals as one of the questions of the hour. As we all know, for years this

subject has been coming to the front as one of the vital questions.

Many who have discussed this subject of Religious Education in the Public Schools would agree with one who says in *Current Literature* for April, 1905,

> Education, in its derivative meaning covers the whole development of man's nature in its physical, intellectual and moral aspects. This is lost sight of in popular discussions of this important subject.

Suppose any Church recognizes, in its own way, what we so specifically and insistently hold to—that the very object of creation is a heaven from the human race. So far as the Roman Catholics and the Lutherans maintain their parochial schools out of regard for this fundamental truth, their purpose is commendable! But of course the possibility of falling from such an ideal, and maintaining parochial schools for the sake of gaining Babylonish control over the souls of men, is not to be lost sight of, whatever the denominational school in question. A New-Church school could never aspire to such Babylonish control so long as it was true to its principle of freedom; but it is conceivable that, as the New Church grows in numbers and in the esteem of men, it should be tempted to exercise Babylonish control.

Is it not evident that to Jewish, Roman Catholic, and Protestant children, all brought together in one class, no specific religious instruction can be given beyond the mere fact that there is a God to Whom man should defer? And that instruction alone certainly would not satisfy those who ask for religious teaching in the public schools. If to this class which we have supposed, we add children of agnostic parents, no book of revealed instruction would be acceptable to all. No version of the whole Bible would be acceptable to the Jew; the Protestant version would not be acceptable to the Roman Catholic; nor would the Douay version be acceptable to the Protestant; and the religious instruction proper for the child of New-Church parents would be in various degrees offensive to the Jew, the

Romanist, or the Protestant; while the agnostic might object to having his child receive any religious instruction at all in the public school. *The Dial* for Nov. 1, 1911, speaking editorially of a decision by the Supreme Court of Illinois, says that a petition by Roman Catholics averred that the children were forced by law to attend public schools where they were daily obliged to participate in exercises which included the reading of an unacceptable version of the Scriptures, the reciting in concert of a prayer not sanctioned by their church, and the singing of hymns repugnant to their faith. Furthermore, says this petition, these children, while engaged in these exercises, were required to assume a devotional attitude in expression of their acquiescence. In this petition it was claimed that these several compulsions taken collectively amounted to a violation of the constitutional right of religious freedom. The decision of the Court in this case closed in the following words: "The free enjoyment of religious worship includes the freedom not to worship." Of this decision *The Dial,* in its editorial, says, "It places the State of Illinois upon firm ground, and definitely eliminates religion from our politics." *The Dial* adds that

> [This decision] should be welcome to every serious person not actuated by a sectarian motive, and having the real interests of religion at heart. . . . We say all this because history clearly shows that a complete severance of Church from State is the only solution of the problem that can have the stamp of finality. The century-long struggle of France over the Concordat, the half century-long struggle of Italy over the temporal claims of the papacy, and the miserable squabbling over religious teaching at the public charge which still does so much to debase the political life of England, are examples that should be found sufficiently instructive were it not for the proverbial fact that there are none so blind as those who will not see.

The Dial regrets that it is impracticable to use the Bible in the public schools, because of its value as literature, and its place in English literature; but quotes further from the Court Decision it is discussing that "it is precisely for the protection of the minority that constitutional limita-

tions exist." I feel myself quite in sympathy with *The Dial's* conclusion that not only religious instruction, but the reading of the Bible even should be excluded from the public schools. Walter L. Hervey in *The Outlook,* in 1906, says the "problem of religious education is by no means identical, though sometimes confounded, with the proper use of the Bible in schools"; but I have my doubts as to whether the distinction Mr. Hervey would make at this point is practicable. Could you, or any other New-Churchmen read the Bible to children day after day without at all influencing them as to how it should be understood? Could you read now from the Word, and now from some part of the Bible not the Word, and never offer any instruction as to the difference between them? Could anyone believing in the vicarious atonement read the Bible to children day after day without permitting them ever to detect his attitude upon that doctrine? It would seem very hard, and would have a deadening effect to rule that neither in the classroom nor out of it could a child ask simple questions upon what had been read. *The Dial* says:

> It would be impossible, without maintaining an open sore in the body politic, to permit the Bible to be used in the public schools, because most of those who as instructors were using it would either consciously or unconsciously instil into the minds of the children something of doctrine. Other writers make the point that a teacher with no respect for the Bible, reading it daily to children, would have a bad influence on their minds.

I do not know whether the decision of the Supreme Court of Illinois, approved by *The Dial* in November, 1911, still stands; but an editorial in *The Outlook* six months later (May 25, 1912) agrees with a judge in California who takes exception to a decision in the Supreme Court of Illinois, which was against having the Bible in the public schools. In *The Outlook* editorial we read of approval of the use of the Bible in public schools by a minority in the Supreme Court of the United States, and by a minority in the Supreme Courts of ten states. We see, then, there may be a legal question as to the permissibility of using the

Bible in the public schools. *The Outlook* editorial comments upon the fact that at the very time when the Bible is employed in the public schools of one of the largest provinces in China as a reading-book, because of its value as literature, history, etc., its use is forbidden in the public schools of Illinois by the Supreme Court. *The Outlook* says:

> The Bible is accepted in the schools of a pagan land and expelled from the schools of a Christian land in the same decade. Such are the curious contradictions of current history.

If, as *The Outlook* says, the use of the Bible in public schools in China, is because of its value as literature, history, etc., and is not for its virtue as a book of religious instruction, the fact of its use in a public school in China may have no bearing at all upon the question of its use for purposes of religious instruction in the public schools of the United States. Of course the use of the Bible in our public schools merely as literature has many advocates. It is the only way it could be used, so far as I see, in a class including infidels, Jews, Romanists, and Protestants. I shrink from use of it merely as literature: at present I would not vote for such use of it. At the same time I recall that when the people were to proclaim Saul King, "he could not be found. Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence" (1 Sam. 10:21-23). Though we may wince at the thought of the Bible's being used in the public schools as mere literature, or as history, there may be a fair question whether from such use of it Bible stories might not have found place "among the stuff" of the adult mind, and the mind's people find the Lord hidden there when they were ready to proclaim Him King.

I have already quoted from an article by Mr. Walter L. Hervey in *The Outlook,* which admits that the "problem of religious education is by no means identical, though some

times confounded, with the proper use of the Bible in schools", and have expressed a doubt whether the distinction he would make between giving religious instruction in the schools, and using the Bible there, is not rather a seeming, than a real, distinction. He thinks that the formal teaching of religion in our "elementary" public schools is impossible. While he would have no technically religious instruction given in public schools, he would have it implied in all the teaching and conduct of the school. But, I ask, is that practicable? Could we have only such teachers in our public schools, that religion would be implied in all the teaching and conduct of the schools? It does not seem practicable. As I have already said, I agree with *The Dial's* conclusion, that the only feasible way to settle this question is to give no place in the public schools to religious instruction. Mr. Hervey, in *The Outlook*, suggests the reading of a psalm without note or comment. I do not know that all churches approve the same version of the psalms: if they do, the agnostic might still be offended. If such reading were done by one who was an excellent teacher in secular subjects, it might be done in a perfunctory way, with no heart—no sympathy. Might it not prove cold and deadening to prescribe a reading of the psalms, and at the same time prohibit note or comment? Mr. Hervey says:

> Wonder and reverence, dependence and humility, spiritual mastery and faith—to nourish and exercise these is as truly the work of the school as to prepare for the care of the body, for wage-earning, for voting, for rearing a family. . . And it is possible to provide that nurture and exercise without adding a single subject to the present curriculum of the common schools.

I say that the teacher who incidentally inculcates "wonder and reverence, dependence and humility, spiritual mastery and faith," does a mighty work; but that to require a teacher to do so, and to employ only such as can do so, is not practicable. Mr. Hervey cites approvingly the work of Felix Adler in the Ethical Culture Schools of New York, and similar work in Anderson, Indiana; and cites

approvingly Geo. H. Palmer who, writing in the *Forum,* contends that to secure morality by instruction is not only futile, but pernicious—that morality must be inculcated incidentally from example, etc., and not by formal instruction. What Mr. Hervey finally approves seems to be a good moral atmosphere in the school, which, of course, is desirable, but is quite different from what any of us would recognize as religious instruction.

In *Current Literature* for 1906 I come upon citations from an article by a lady in the *Independent* (London) who thinks that the Bible read to children, without explanation "may become an actual hindrance to the development of the religious spirit in them." She thinks that its message requires, for any tolerable comprehension, "faculties in full play." She thinks the Bible helpful to more developed minds, but not to children. She seems a literalist. She would not have children taught from the Bible that the poor are blessed—that every one that asketh receiveth—that at the day of judgment men shall give an account for every vile word. She thinks that

> Christian children should be taught the Apostles' Creed, or some similar formula expressing the general Christian belief; should be told as much as they can understand of Christ's life and teaching; and should be firmly grounded in morality. The real story of the Bible could be undertaken at adolescence.

Suppose this lady were to become a school-teacher. Would it be well to compel her to impart religious instruction to the children?

In *The Atlantic Monthly* for January, 1915, is an article by Washington Gladden on "Religion and the School." He says that in our country religious teaching has practically disappeared from the public schools—that this fact is deplored by many good citizens—that the Roman Catholics point to it as a radical defect in our system of popular education, and assert that it is having grave consequences in the godlessness and immorality of the generation thus neglected; and, says Washington Gladden, many Protestants substantially agree with the Roman Catholics

in this idea. He says that the Roman Catholics regard religion as the foundation of character, and the first essential of education; and hold that morality cannot be adequately taught, apart from religion—that religion must be made a constant element in the process of teaching—that it must be an integral part of the life of every day, and that the teaching of it but once a week is insufficient; and, says Washington Gladden, the Lutherans substantially agree with the Roman Catholics upon these points. Dr. Gladden says that doubtless in all Christian lands originally the teaching of religion was the primary function of the schools: he cites the public schools in New England in evidence of this; and says that originally the government of Massachusetts was a theocracy— that Church and State were one; but that with the separation of Church and State the teaching of religion ceased to be a function of the public schools, and that for more than a century what religious teaching there has been in the public schools has been purely incidental. He says that where the school has been opened with brief devotional exercises—reading from the Bible, and perhaps a prayer—no valuable knowledge of the Bible has been gained from such hasty and desultory reading. I do not know whether he would recognize any use from the reading where no conceivable knowledge was gained. He speaks of the astounding ignorance of the Bible shown by college students today compared with the knowledge of the Bible which was common among country boys and girls of 60 or 70 years ago. But he says the acquaintance of earlier generations with the Bible was not due to any considerable extent to the public schools. He says it was due largely to the churches and Sunday-schools, but chiefly to the homes. A great majority of the children went twice a Sunday to church, where the preaching was largely Biblical and expository. Between church services in the morning and afternoon was the Sunday-school, where recitation of Bible verses committed to memory formed a large part of the exercises. Lesson leaves and helps were unknown. The

Bible was the only book used in the Sunday-school. Recitation, by one and another pupil, of seven verses (one for each day of the week) was about all the instruction given in the Sunday-school. The learning of verses for Sunday-school was attended to by the parents at home. Dr. Gladden makes this interesting statement, that between his 7th and his 16th years he committed to memory, and recited in Sunday-school the whole of the four gospels, the Acts of the Apostles, portions of the Epistles, the story of Joseph from Gen. 37 through the book, omitting the 38th chapter, a number of psalms; and not a verse of this was learned in Sunday-school: it was all committed at home. Family worship morning and evening was quite general, a chapter read at a time—usually "verse about," each child taking his turn reading. The reading was always in course, "and in this way," he says, "the entire Bible was read through several times during my boyhood." Ordinarily lists of names in the Chronicles were skipped. He cites as another cause of popular knowledge of the Bible years ago, sectarian controversy, texts in defense of particular positions being quoted frequently. Much of the preaching was controversial. Public debates on doctrinal points drew crowds in city and in country; and practically the only appeal was to Scripture. Dr. Gladden feels that familiarity with the Bible years ago was chiefly due to family religion and that putting the Bible into the public schools now would not perceptibly lessen the ignorance of the Bible among the masses today. He says that what would lessen it would be to get the Bible back to the place it had in the family, when all the family revered it. The present attitude of the home toward the Bible would militate against there coming any good of it in the schools. He would, however, be glad to see it in the schools as literature.

Dr. Gladden speaks of the North Dakota and Colorado plan, by which a syllabus of the Bible is prepared by a state board, the syllabus covering geographical and historical parts of both Testaments, and giving a number of passages to be memorized. This can be studied in the Sunday-

school, or at home. The course is elective. Students who successfully pass examination upon it are given some credit in their school marks. He says that Lutherans have objected to the system, and that probably Catholics have.

Dr. Gladden tells of an experiment that was made in Poughkeepsie and other cities and towns in New York. The school board leased school buildings to the Roman Catholics, and prescribed courses of study to be followed. They retained nuns in charge of the schools, who were paid out of the public treasury. The courses of study prescribed by the board were to be followed in these schools: that done, the Roman Catholics could teach in those schools what else they pleased. This arrangement continued for several years, but the legality of it was doubted, and finally the arrangement was discontinued. A somewhat similar arrangement introduced under the influence of Archbishop Ireland in Faribault and Stillwater, Minn., was still in operation in various western localities when Dr. Gladden wrote his article in 1915. He wishes a solution of the problem of religious instruction to school children might be reached; but he sees none. He thinks it a shame that religion, which ought to be "the bond of peace" should, in reality, be "the wedge that divides us—the force that prevents us from dwelling together in unity." He says, "Something is the matter with the religion of which this is true." He thinks our entire reliance for reviving and restoring religious education must be placed upon the Church and the home.

As I have said, it seems to me that the weight of argument and sound reason is with those who would keep distinct from one another the Church and the public schools. The Gary plan (which was presented by Rev. Warren Goddard in *The New-Church Review* for October, 1916), or something worked out from it, may be found practicable. That plan is to have the children whose parents want them to receive the religious instruction for which the plan provides, released twice a week from the public schools, that they may go for instruction to the several churches, each

child to the church its parents select. A suggestion has been made that a building for such use might be erected near each of the public schools, the different churches using it at different hours. But whatever may be worked out from the Gary plan or any other, I quite agree with Dr. Gladden that not much can be expected from any religious instruction in the schools, or use of the Bible in the schools, so long as the homes of the children are lacking in regard for religion, and in reverence for the Word. Happily homes generally can never return to just such regard for theology and the Bible as was common in New England several generations ago. The future devotion to theology and the Bible, and enthusiasm over them, in the homes, will be of a type characteristic of the New Age.

CHARLES S. MACK.

CONSUMERS' CO-OPERATION.

IT is a safe assumption that the omnipotent Creator will not fail of attaining His purpose in connection with this world. In view of the petition, "Thy kingdom come, Thy will be done, as in heaven so also upon the earth," which incarnate Deity taught us all to pray, I think that it is also a safe assumption that His purpose involves a realization not only of a heaven of angels in the spiritual world, but also of His kingdom on earth at some time in the more or less distant future. To my mind this assumption is also an implicate of the whole scope of the teachings of Swedenborg in his theological writings.

It is a common saying everywhere at the present time that we are in a New Age of the world; and I think it would be generally conceded that this New Age began some time in the eighteenth century, since the foundations of modern industry and the foundations of democracy, and thus the foundations of industrial democracy, were laid in that century. As New-Churchmen we have further evidence of this fact, involving the recognition that fundamentally it is a new spiritual age, and that we are now at the beginning of the final chapter in the spiritual history of humanity on this earth. The most obvious evidences of the New Age, however, are of an external sort, and are connected with man's conquest of nature and the development of industry and commerce. The past hundred and fifty years have seen the harnessing of steam, the invention of power machinery, and the introduction of the factory system. The use of coal was practically unknown before this period; and in this connection it is not out of place to remark concerning the element of Divine Providence involved in huge coal deposits, and the fact that now, countless ages after their formation, those deposits are being drawn upon as though specially prepared by Deity for the burst of dy-

namic energy under human control that is now transforming the world. The same remark will apply also to natural oil. Steamships and railroads, and motor vehicles of all sorts, including aeroplanes, are entirely within this period; so too are telegraph, telephone, and wireless telegraphy and telephony. We are indeed in a New Age. So marvelous have been the accomplishments of mankind in the brief time since 1750, and especially during the last half of this period, that it is quite impossible to predict what the future has in store for us. New discoveries are being made every day, and changes are taking place with ever increasing rapidity.

What I wish to stress in this connection at the present moment, however, is the great benefit that has come and is coming to humanity from this development, through the knitting together of the various nations all over the world by means of these instruments of transportation and intercommunication, constantly multiplying and persistently at work under the spur of worldly ambition and commercialism.

The development of roads of all sorts, and of vehicles and ships of all sorts, enabling the produce of man's industry to be carried to all parts of the world, has brought about a condition for the human race as a whole that is to be likened to the blood system of the individual man, which carries the needed nourishment to every part of the body; and the development in telegraph, telephone, and wireless, is for the human race as a whole like the nervous system of the individual man, involving reciprocal intercommunication between every part and the controlling centers. Viewing these developments in retrospect, and then glancing forward, we are aware that this organizing of all humanity into a united body with mechanical blood and nervous systems, has *but just begun;* and it does not seem a very fanciful prophecy to predict a time at no very distant date when every human unit, wherever located, will have his mechanical nerve connection with organic humanity as a whole, and will have all his material needs met by means of the various instruments of transportation. The binding together of all

humanity into a unified organism in this mechanical way is a feature of the New Age. This agglutinative process has gone far in some parts of the world; but taking the race as a whole, it has hardly more than begun. Eventually humanity will be a unified, organic body. And spiritual unification will in due time follow the external unification.

Whatever the power of individual men in the past in promoting this process, that power has been very insignificant as compared with the power manifested by those composite men of the present time known as corporations. These are another feature of the New Age. By this instrumentality we have men banded together in various ways to do certain things for the service of humanity, and driving their purposes through in spite of all obstacles. There are many obvious evils connected with this development; but these evils are merely incidental, and in no case necessarily permanent. There can be no doubt as to the great benefits conferred upon humanity as a whole through industrialism and commercialism under corporate management. Up to the present the human motive power behind these instrumentalities has mainly been the composite selfishness of these composite men. Were it not for the large rewards for their efforts in human service that these corporations have been able and still are able to get from humanity as a whole, the knitting together of all humanity into an organism would hardly have gone on with such speed. Evidently the Lord wishes it so. In this connection it is not an unreasonable assumption that in this respect the Lord is using the selfishness of mankind to forward His own purposes for the race. Certainly He views men not merely as individuals. In short, the race of mankind on earth must appear before Him also as an organic unity, His family, a united brotherhood, bound together by innumerable ties of blood and common interests. Selfish corporations are promoting that unification incalculably.

But is there no hope that the main motive power in the development we have been considering may eventually be changed to something more in accord with the Kingdom

of God? In short, is it not certain that a radical change in this respect must eventually take place, if the assumption we set forth with and are cherishing is eventually to be realized? I think so. Let us consider.

All industry depends upon what is called capital,— which for our present purpose may be defined as property. It also depends upon labor, both of brain and muscle. But in modern industry capital and labor together are not sufficient without that higher phase of mental labor known as management. We hear much nowadays about capital and labor; but to my mind the analysis that stops there is not adequate. The elements of industry are rather three-fold; and management needs to be stressed as a third essential factor,—thus, labor, capital, and management. These three factors should be borne clearly in mind, even if they overlap, as they generally do; for the managers are usually owners in large measure; and the laborers may have some small part in ownership, and even in management. As a general statement it is sufficiently true to say that management in industry has always represented the interests of capital. It has always had its eyes on the rewards of business, on profits, on dividends for the property-owners; and it has always sought to make the difference between the cost of production and the charge to the ultimate consumer as great as practically possible. It has not been much concerned with the welfare of labor, but has been bent upon exacting from humanity for service rendered as large returns, as large dividends as possible for property-owners. Because of this (among other things), and because of the ability of such combinations as we have been considering to exact large returns, we have seen of recent decades the growth of enormous aggregations of wealth in the hands of individuals. The novel conditions of modern times have given opportunity for the establishment of many such fortunes; but not many men view as equitable the huge inequalities of wealth resulting therefrom, and everywhere manifested around us. As a matter of fact such inequalities practically involve a large and increasing idle class at the

top, living on the income from their wealth, which income is furnished by the labor of the much larger class beneath. Here is a seemingly permanent relation of superior and inferior, of a master and a servant class. We do not need a very deep comprehension of the doctrines of Christianity, however, with its "call no man master," and its "he that is greatest among you shall be your servant," to know that such a condition is unheavenly, and is not consistent with the ideal of the Kingdom of God on earth that we are cherishing. What then?

Suppose for a moment that the management of business, instead of being motived by selfishness and being run primarily for the benefit of the property-owning class, should finally be motived solely by the idea of service and be run for the benefit of all; a fair interest for all capital, adequate compensation for management and labor, and honest prices to the public. Not an impossible condition; certainly one greatly to be desired.

But how shall it be brought about? Can we assume that the dominating class will ever become so considerate of the welfare of the masses as to yield voluntarily those privileges that it values so highly? Personally I think not. We cannot assume a paternalistic transformation of society to a heavenly condition. The efforts of capital at the present time to further subjugate labor is sufficiently indicative of the hopelessness of transformation in an upward direction from above.

Can we, on the other hand, assume that the lower classes will become sufficiently possessed of some refinement of altruistic ideals, and will finally enforce a successful transformation upon society in accordance therewith? Personally again I think not. If any ideal form of society could suddenly be imposed upon humanity, it would speedily disintegrate because of the present depraved condition of human nature. An ideal condition that is to endure, an incipient stage of the Kingdom of God on earth, cannot be brought about in any such way; for that Kingdom depends

finally upon the prevalence of a suitable spirituality. How then?

I am inclined to think that it must be brought about by a more or less gradual growth in accordance with a principle consonant with the kingdom of heaven. That principle cannot be found in the ideas of competition and exploitation. It must be found in the ideas of co-operation and mutual service. It must exemplify from the start an outward form suited to the strict observance of the Golden Rule and of the two great commandments, especially that concerning love to the neighbor. That cannot come from the upper classes. The transformation must therefore come, if ever, from below. The best illustration I know of in this connection is found in the parable of the leaven (Matt. 13:33): "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." It is obvious that this process involves a gradual and peaceful transformation, finally permeating all society.

The movement we are now to consider seems to me to involve a possible exemplification of this parable of the leaven in some such way as I have suggested. It is a working-class movement; but in its complete development it promises to involve human society from bottom to top in a way vastly to the benefit of all concerned. The general thoughts I shall present are mostly derived from two books recently published by the Macmillan Co.: "Co-operation, the Hope of the Consumer," by Emerson P. Harris, published in 1918; and "Consumers' Co-operation," by Albert Sonnichsen, published in 1919.

As we approach this consideration, let us bear in mind for a while the noble precept, "Put yourself in his place." Let us try to view sympathetically the problems of life from the standpoint of the laborer; and let us not be unmindful of the fact that the welfare of the souls of the poor is of fully as much importance in the sight of the Lord as the welfare of the souls of those who are not poor.

The rapid development of power machinery and the

factory system in England in the early part of the nineteenth century involved the displacement of hand workers, the growth of factory towns, keen competition on the part of laborers to secure and hold jobs, and the natural tendency of mill-owners to hire that labor at the lowest possible wage. The condition of factory operatives became wretched in the extreme. Naturally they struggled with the problem, what could they do to better their condition. All efforts to enforce a better wage by organization proved futile. Seeing the hopelessness at that time of securing better wages by such measures, some of the laboring class then turned their thoughts upon the question, how to get a larger supply of the necessaries of life with the very limited resources at their command. Their gaze naturally fell quickly upon the store-keeper from whom they purchased their supplies, and who got his livelihood from many sales of goods at higher prices than they cost him. Could they not save for themselves the amount involved in the support of that personage by buying as he did, and by being their own store-keeper? But to buy as he did (in other words, at wholesale) would involve purchasing on a scale far too large for any impoverished individual. The only hope in this direction obviously depended upon banding together for such relatively large-scale purchases,—in short, upon co-operating as consumers. *That motive and that solution gave birth to the movement now known as consumers' co-operation.* Naturally various groups hit independently upon that solution of part of their troubles, and attempted to act upon it. In the vast majority of these cases, however, these undertakings were short-lived and soon failed. Sales at cost were wholly impractical, and credit sales invited disaster. In but few instances was there sufficient business sagacity in the little groups to make success at all likely. But finally, in 1844, a little band of impoverished flannel weavers in the town of Rochdale in Lancashire formulated certain principles for their guidance in their own venture at co-operation as consumers, and by the faithful observance of them won success.

What are the Rochdale principles of co-operation?

(1) Every member, whether man or woman (for women are the equals of men in this movement), supplies at least a certain minimum of the necessary capital; and for this capital the store pays a fair rate of interest, and nothing more;

(2) Every member has one vote, and only one, regardless of capital invested; and he cannot vote by proxy;

(3) Goods are sold at current retail prices,—not at cost;

(4) Goods are sold for cash only,—there is no selling on credit;

(5) The accumulated surplus left after deducting all costs for stock in trade and for overhead expenses, is used (*a*) to pay the interest on the capital stock, (*b*) to build up and safeguard the capital, and (*c*) to refund the remainder to the members, to each in the ratio of his own total purchases to the total receipts of the store for that quarter.

A business man will at once see that with proper management and adequate patronage the observance of these principles insures success in any store. The Rochdale Pioneers succeeded where others had failed; and their success soon prompted like undertakings in many other communities. Wherever the conditions were right, and the Rochdale principles were faithfully observed, success was invariable.

It is evident, too, that practically any laboring man can supply his part of the capital needed to finance such an undertaking. For instance, if a man buys $400 worth of goods a year at a co-operative store that turns its capital eight times a year (and some of them turn it twelve times), he will need to own only $50 worth of stock to furnish sufficient capital for his own purchases, and thus to be, as it were, his own merchant. Though wholly unable to finance himself as a producer, he can, by co-operation, readily become his own storekeeper.

Obviously, too, as soon as a store has become well

established, and has adequate funds for its needs, the conditions of new membership in it can be made easy by abolishing the requirement of payment for a share of stock at the outset, on the understanding that the new member will receive back no periodic rebates on his aggregate purchases until his part of the surplus on successive refund days has amounted to the cost of a share.

Let us pause to note certain significant things in this undertaking. Here is a small group of men, let us say, forming a business partnership, furnishing the necessary capital, renting the necessary accommodations, employing the necessary labor, and sharing equitably in the surplus remaining after all costs and expenses, including interest on capital, have been paid. Let me emphasize one thing,—this surplus should not be viewed as profits; for the acquisition and sharing of profit is not the purpose of the undertaking. That surplus results from the overpayments made by every member on every purchase; and the aggregate overpayments on purchases are what assure the success of the undertaking. The sharing of the net surplus in the ratio of purchases, is merely the handing back to the members of a part of the money they paid in when making purchases. The portion received by each member, therefore, should not be considered as a dividend; it is merely a refund.

Note another thing. The ownership and management of the business is strictly democratic,—one man, one vote, and no voting by proxy. If any member cares to supply more than the minimum share of capital required of each member, he can do so, and for it he will receive the same rate of interest as is paid for all the capital. But he will not gain any advantage over his associates by his larger amount of the capital; and no matter how keen he (or a group such as he) may be, he cannot wrest the business from that democratic ownership and control, and run it for his own private advantage. Every member is an equal owner in the business, and equally interested in its proper management and financial success. The capital as such is merely hired at a certain rate of interest.

It is worth a moment's thought to consider the incidental benefits that come to the members. So far as payments for purchases go, apparently they might as well buy at any store. But when the quarterly refund days come around, the advantages of co-operation first show in tangible form; for their refund may amount to even ten per cent of their aggregate payments. This is an immensely important and significant thing in the movement. Periodically a man who has been living at the same standard as his neighbors of equal resources, finds himself benefited by a cash bonus of considerable size. What shall he do with it? The replies to that question are infinite in number, and for the most part they are quite obvious; but among them let us note two at the present moment. He may put money in the bank, and he may buy insurance. It is needless to expatiate upon the advantages of this.

But whether the members save or not, writers on co-operation tell of the changes produced in the co-operators as individuals, and in the communities where the co-operative spirit prevails. Instead of the hopeless, unkempt men and women in disgraceful surroundings, the people begin to take on an air of individuality and independence, their homes and yards become orderly, the whole neighborhood takes on a wholesome, happy air; in short, the characteristics of slumminess totally disappear.

We must now turn to the next step in the development of consumers' co-operation. After such co-operative societies as we have been considering had been established in many places, it was natural for the more farsighted of their members to see that the Rochdale principles of co-operation could be applied to the running of a wholesale store by the associated retail stores for their common benefit. Such wholesale store would be capitalized by the associated retail stores; it would purchase direct from the producers at producers' prices, and sell to the affiliated retail co-operative stores at prevailing wholesale prices; and after paying interest charges, and setting aside a portion of the surplus for the upbuilding and safeguarding of the capital, it would

periodically refund to the associated units in proportion to their purchases their parts of all excess above costs of stock and of maintenance. As a matter of fact the establishment of the wholesale store was not initiated in an entirely voluntary way on the part of the co-operators, but was undertaken when certain wholesale stores of the usual sort were incited by retailers of the usual sort to refuse to supply the co-operative stores. The oldest wholesale co-operative store dates from 1864. From that date the profits of the usual privately-owned wholesale have to that extent been refunded to the ultimate purchaser and consumer.

With the establishment of the co-operative wholesale other developments closely connected therewith naturally followed. A concern buying in large quantities needs experienced buyers who can test the quality of the goods purchased. Such a concern, buying for the welfare of its members and not for profits, would buy only goods of satisfactory quality. This eliminates for all time the need of caution on the part of the purchasers at the retail co-operative stores; and for them the old adage, "Let the buyer beware," becomes an anacronism. Moreover, the allurements of specious advertising, the wiles of slick salesmanship, and the evils of bargain-hunting, tend to pass out of their lives; and from their standpoint practically all advertising represents waste for which the consumer has to pay, all deceitful salesmanship fraud, and all bargain-hunting the unworthy desire to take advantage of the misfortune of others. But furthermore, the wholesale naturally employs purchasing agents in suitable localities, not only at home but also abroad; and the development of the importing side of its business in time prompts the acquisition of its own ships for transportation. The first steamship was bought in 1876.

We have mentioned that the thrifty members of a co-operative society soon begin to lay up money in the bank, and to buy insurance. It was consequently natural that the co-operative wholesale should presently undertake banking and insurance in response to the demand from the retail

societies. This resulted in greatly reduced rates for the insurance sold; and it eventually supplied those reserves of wealth in the hands of the laboring class that could be called on for the purchase of the "development bonds" which the wholesale was in due time to offer in connection with the next step in the development of consumers' co-operation. In short, we now find the laboring class able to hire capital and employ management for its own benefit,—a very significant thing.

The next step was, of course, into the field of production from the consumers' standpoint. Obviously, as soon as the aggregate demands of the co-operative stores upon their wholesale were sufficient to require the entire output of a small producer in any line, there was nothing in the nature of things to prevent the wholesale from undertaking production in that line. And in the case of certain commodities, such as preserves, bread, and soap, the manufacture of which was early undertaken, the movement has more recently gone a step further, having purchased extensive tracts of land, and being already engaged in producing the raw materials needed for such industries. In such lines of production as it has undertaken, consumers' co-operation in business developments has gone about as far as it can go. In those lines it has completely cut out that element of profits that is the great incitement to production and business under usual conditions and methods. It has been estimated by some persons that this saving to the consumer amounts in many cases to fully fifty per cent of the usual retail prices.*

---

* Albert Sonnichsen, for instance, the author of one of the books we have mentioned, in an article entitled "Co-operation's Opportunity Greatest in This Country" that appeared in the July, 1920, issue of *Cooperation*, said:

> "If you are an average American family, living on an average salary income, Co-operation, if applied one hundred per cent, would save you $1200 a year. In other words, the dividends that are paid to invested capital in this country, quite above the huge salaries that are an-

Of course the co-operative movement throughout its course has to employ labor. What of its relations with labor? There is no occasion to say much on this point here. Being laborers themselves the co-operators aim to be in the vanguard of employers in considerateness for labor, granting the best conditions, the best hours, and the best pay anywhere granted to any special kind of labor—with the exception of that of management, concerning which we shall have occasion to speak presently. Practically all the employees are members of the movement, and have enough understanding of the underlying principles of co-operation to be content with their wages.

"Consumers' Co-operation,"—why the qualifying word? Why not simply "Co-operation"? The distinction is important; and the answer is clear. Co-operation starting from the standpoint of producers has the usual business motive of larger returns, larger profits, to the associated producers from their sales to the ultimate consumers. Consumers' co-operation, on the other hand, starts out from the point of view of the consumer, and seeks to save to the consumer that excess of payment that constitutes the element of profit to the usual producer and the intervening middlemen. The two points of view are thus in strong contrast. Their being no single word to convey the idea we have been emphasizing, the modifying adjective is essential.

Early in this paper mention was made of the great use that has been performed by corporations of the usual sort. We are now considering corporate organizations of a totally different sort as regards fundamental motive,—mutual benefit corporations gradually and peacefully encroaching

other form of income to the big capitalists, amount to $1200 per average family of five each year. Each man, woman, and child in the United States contributes $240 a year to the private profits of the corporations which supply them with the necessaries of life.

"The authority for this statement is W. Jett Lauck, Secretary of the War Labor Board during the war, and a statistician who has been in the employ of the Federal Government during the greater part of his career."

upon the fields hitherto occupied solely by the self-seeking business individuals or corporations of whatever sort. Inevitably business from the self-seeking, profit-making standpoint has viewed with hostility and alarm the advances of this humanitarian rival in the business world. Business solely for service and business for profit have different aims and methods. Here they are face to face. What happens? The co-operative method is wholly peaceful, for it seeks merely to supply the needs of its own clientele; but its growth inevitably restricts to like extent the patronage otherwise open to ordinary business; and this limitation arouses the hostility of private business in proportion as these limitations make themselves felt. Fortunately for the outlook for the realization of the Kingdom of God on earth, however, whenever self-seeking business has tried aggressively to stem the progress of its humanitarian rival, it has thus far suffered defeat. Instances of this sort have an immense significance as we look into the future. The co-operative movement is still in its babyhood; but its leaders occasionally glance prophetically ahead. For instance, when at the sixth congress of the International Co-operative Alliance at Cremona in 1907 Dr. Hans Müller offered a resolution suggesting that an International Wholesale Society be formed, Chairman Luzzatti's eyes lighted up, as he dramatically raised his hand and said:

> Dr. Müller proposes to the assembly a great idea; that of opposing to the great trusts . . . a world-wide co-operative alliance which shall finally become so powerful as to abolish the trusts.

No less significant are the following words of Earl Grey (late Governor-General of Canada) in his opening address at the ninth congress * of this Alliance, in Glasgow, in August 1913:

> And now we meet in our ninth congress, fortified and en-

* The International Co-operative Alliance was founded on August 19, 1895, when the first congress was convened in London under the chairmanship of the same Earl Grey.

couraged by our past experience and conscious that it is in our power, if we are only sufficiently in earnest, to secure the triumphant realization of a future international co-operative commonwealth which we believe will one day be coequal and coextensive with the whole civilized world. The remarkable growth of the co-operative movement in Germany, Great Britain, Denmark, Finland, Ireland, and elsewhere,† since the day when we laid the foundation stone of this great alliance, justifies our confident expectation that the day of a new social order is at hand.

Perhaps we have overstepped ourselves in introducing this great idea at this point, and it may be somewhat of an anticlimax to turn again to other phases of the co-operative movement in the simple course of its development; but let us revert. Obviously groups of men organized in voluntary co-operation for common benefits centering about their interest in merchandise as consumers, may undertake expenditures for mutual benefit in other lines of activity. Recreation is such a line. Life is made up of work and play—of labor for livelihood and of amusements of various sorts for recreation. Recreation is an essential for buoyant health and a happy, well-rounded life. When left to promoters prompted by selfish interests solely, such amuse-

---

† The following statements are from a slip of paper entitled "Do You Know About Consumers' Co-operation in Europe To-Day?" that was published by the Co-operative League of America (2 West 13th St., New York City) in 1919:

"The war did not wipe Co-operation off the map. In each country it is stronger today than ever before. It has met the difficult conditions with little, if any, set-backs, with a power but few could dare to hope for, with a moral stability which was lacking amongst all other liberal movements.

"Co-operative leaders from belligerent sides unite in this sentiment: "There must never be another war—we must strive to develop the Co-operative Movement internationally to such dimensions that we shall have the power to prevent a repetition of this insane slaughter.

"In England, one third of the population are Co-operators. Their stores save for them their pennies when they buy flour, potatoes, shoes and clothing. Their combined savings have built for them great business organizations. Their societies did a trade in 1918 of about one billion dollars. With the earnings

ments as they control have a tendency to become debasing to the participants. Some kinds of commercialism fatten on human depravity. But the better sentiment of organized men, expressing itself freely in democratic ways, tends to eliminate the debasing and harmful. Witness our recent Constitutional Amendment.

But there are from co-operation many benefits other than those concerned with livelihood and recreation. An understanding of the ideals of co-operation, for instance, is one. Obviously the health and progress of the movement depend upon its members understanding and loving the principles and aims involved; upon them becoming imbued with the humanitarian spirit properly at the heart of it; and upon each and every one trying to impart to others this understanding and this spirit, with the hope of inducing those who are not members to become sharers in the benefits to be derived from such affiliation. It becomes, in short, a brotherhood movement seeking to make all men brothers. To this end propaganda by voice and print becomes essential and inevitable. Note that there is no compulsion; from the very outset everything is voluntary in this movement.

from their sixty factories, in which they employ thirty thousand workers, they have purchased wheatlands, coal mines, herds of cattle, coffee and tea plantations, fruit groves and farms. Now they have combined with the British Labor Party, thus creating the strongest single political force in England today. . . .

"In France, the government has given over the distribution of coal, milk and meat to the Co-operators in certain areas. In many districts the entire population is found doing business through the co-operative societies, resulting in the closing up of all competitive business. It has proved indispensible in reducing the high cost of living. More and more during the conduct of the war, the government has leaned with confidence upon the Co-operators for the efficient administration of the production and distribution of supplies.

"In Scandinavia and Switzerland, more than one third of the population are Co-operators. Here literacy and prosperity abound.

"In twenty-four countries Co-operation is flourishing. Co-operators have federated their local societies into strong central Wholesales, while their educational and social work is carried on by national Unions or Leagues."

And eventually consumers' co-operation should appeal to all men of all conditions; for this movement is founded upon a fundamental fact in which all men share alike. Whatever else they may be, all men are consumers. There are not many bonds between the units of society so universal as this. In final analysis all men can stand together on the consumers' platform, for all men without exception are consumers.

But though all are consumers, there is great diversity in purchasing ability; and whether rightly or wrongly this diversity does not conduce to general contentment. Everybody knows of the great unrest among the laboring classes of the world at the present day. If that unrest in this country is everywhere repressed by capitalism, who can predict what dire disruptions may take place? Someone has recently said, "In the business world, as organized in this country today, there is a growing tendency on the one hand towards dominant capitalism and on the other towards revolutionary syndicalism. Consumers' co-operation seems to be the only alternative between these two equally undesirable extremes." In other words, that person evidently thought the consumers' co-operative movement the only practicable vent for the discontent we have mentioned. If that is so, a speedy development of the movement in America is extremely desirable; and if such promotion could be wisely conducted and pushed, our country might at no very distant day begin to see the first flushings of the Millennium.

From the point of view we have been considering, it is natural that the co-operative movement should tend to become for the most altruistic members engaged therein practically a matter of religion. For them it involves, if not conscious love of God, at least love of the neighbor in a truly religious way. As slight evidence of this we can instance the fact that the leading workers in the movement, though trained by their parts in the co-operative movement to be successful managers of relatively large business undertakings, prefer to serve their fellow co-operators at low salaries rather than to accept the much larger compensation

that in many instances they might get by serving in the interests of private business.*

Finally let us raise the question what our Lord and Savior Jesus Christ must think of this movement. Can we question whether He looks with favor upon it? We have seen that it tends to bring about a condition of society suited to serve as an ultimate foundation for the growth of His Kingdom on earth, a condition where the Golden Rule shall in time be universally observed. Surely we too must wish the movement Godspeed.

B. A. WHITTEMORE.

---

* In an article on "The British Co-operative Movement," by Harry W. Laidler, published in 1917, we find this statement:

> The management of the English Wholesale is in the hands of 32 directors elected by the delegates of the retail societies to hold office for two years. These 32 directors give their entire time to the business of this great industrial plant at the magnificent salary of $1750 a year! . . .
>
> Twelve directors are appointed by the Scottish Society at a similar salary. Practically all these directors are members of the working class.
>
> "These two committees," declares the Fabian Bureau, "directing in unison and sometimes actually in partnership, 30,000 employees, are a standing proof *of the capacity of the British workmen for industrial self-government. For not only all the committeemen but with one or two exceptions also all the officers of the wholesale societies belong to the manual working class by birth, by training and by sympathy.*"
>
> . . . What keeps these workers in the co-operative movement, you ask. "The attractiveness of comradeship in a great popular organization; the consideration they enjoy as the public administrators and leaders of a widespread democracy; and the consciousness of social service."

THE SOCIAL IDEALS OF THE CHURCHES.

By Samuel McCrea Cavert.*

THE recent efforts in certain quarters to discount the Ideals of the Churches"—more popularly called significance of the statement known as "The Social "The Social Creed of the Churches"—on the ground that it does not represent the view of the churches generally, calls for a review of the facts.

The first draft of this statement was formulated by the General Conference of the Methodist Episcopal Church early in 1908, before the Federal Council of the Churches of Christ in America had been established. At the first meeting of the Council, in December of the same year, it adopted the statement, with three additional clauses. Following this step most of the leading denominational bodies in the United States by official action made the statement their own, sometimes with further clauses. Included in these bodies were the National Council of the Congregational Churches in 1910, the General Assembly of the Presbyterian Church in the U. S. A. in 1910, the Northern Baptist Convention in 1911, the Seventh Day Baptist General Conference in 1913, the General Conference of the Methodist Episcopal Church, South, in 1914, and later the United Brethren, the Christians, and the Reformed Church in the United States. Other church agencies which have not taken formal action have nevertheless given informal approval.

At the quadrennial meetings of the Federal Council in 1912 and 1916 the "social ideals of the churches" were

---

* Secretary of the Department of Information of the Federal Council of the Churches of Christ in America. This article has recently come to the Editor of the Review, with request to print.

reaffirmed, with a few new clauses, so that the statement now reads:

The churches stand for:—

I. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic an dmoral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employes and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

In 1919 four supplementary resolutions were adopted, not with the purpose of adding to the "social ideals" but of applying its general principles to problems of reconstruction that were being faced at the close of the war. In the same month the Board of Bishops of the Methodist Episcopal Church promulgated a statement on "The Church

and Social Reconstruction" in which were included the main points which had found a place in these resolutions. The National Council of the Congregational Churches, meeting at Grand Rapids during the same year, and the General Assembly of the Presbyterian Church in the U. S. A., in May, 1920, made similar official utterances. So also did the Social Service Committee of the Northern Baptist Convention in 1919. Recent pronouncements by other bodies have also been made along the same general line, such as the notable declaration of the Anglican Bishops at the Lambeth Conference last summer on "The Church and Industrial Problems," and the statement of the All Friends Conference in London.

Not only denominational authorities but also great interdenominational agencies have made "the social ideal of the churches" their own. In 1919 the Fortieth International Convention of the Young Men's Christian Association adopted its sixteen articles; and in May, 1920, the Convention of the Young Women's Christian Associations endorsed both the statement and the supplementary resolutions.

These actions, both by the denominational and the interdenominational bodies, have been taken without overtures from the Federal Council, or other efforts on its part to secure endorsement of its own utterance. "The social ideals," therefore, may rightly be regarded as the common voice of the churches. In the language of one of the resolutions adopted at a conference of churchmen held under the auspices of the Chicago Church Federation on January 23 and 24 of this year: "We believe that the statement of the Social Ideals of the Churches represents a more general consensus of agreement as to the application of Christian principles to industry than any other official statement which has yet appeared."

Samuel McCrea Cavert.

EDITORIAL DEPARTMENT

AN APPEAL.

We are living in an age of "Drives"—drives for loans, for bond issues, for outright gifts, endowment funds, Red Cross funds, and other contributions. These popular appeals entail millions.

The present appeal is not a drive in the sense of being a request for loan or gift, or for a large sum; it is modest. The amount involved is one thousand dollars, but the cause is more important than the amount of money, and the returns are immediate and enduring in value received. In a word, we are appealing for a more general and a more adequate support of the REVIEW.

The REVIEW was founded in 1894 as the successor of the *New Jerusalem Magazine*. It was thought that a *quarterly* would furnish better opportunities for exhaustive studies of permanent value than would a *monthly*. The sketch of the history of the REVIEW given in the July number of 1917, will show that by virtue of its ideals and aims as well as by the leadership of its contributors the REVIEW took at once a high position in the literature of the Church. The editors have been T. F. Wright, James Reed, Samuel Warren, J. K. Smyth, Wm. H. Mayhew, H. C. Hay, Wm. F. Wunsch, and E. M. L. Gould; and the present editorial board consists of Lewis F. Hite, B. A. Whittemore and Kenneth P. Kempton. Among the contributors to the first volume in addition to the Editors, we recognize Wm. L. Worcester, C. C. Bonney, Frank Sewall, L. H. Tafel, John T. Prince, C. H. Drew, Thomas A. King, Albert Mason, S. S. Seward, and T. B. Hayward. A glance at the leading articles of the first volume will show a typical list of subjects: "Chauncey Giles" (a biography), "Christianity and Orientalism," "The Genesis of the World's Religious

Congresses," "Planetary Limitations in Theology," "What the New Church Stands For," "The Divine in the Son of Man and in Men," "The Evolution of Human Freedom," "The Doctrine of the Holy Alliance," "The Translation of the Word," "Habit," "The New Church as Related to the Universal Church," "Miracles," "The Patriarchal Prophecy," "The Coming of the Lord and the New Age," "A Study of Sectarianism," "The Aim of a New-Church School," "The Intellectual Mission of the New Church," "Signs of the Times," "Swedenborg as Scientist," "The Church and Reforms," "Allegations against Swedenborg," "Primitive Christianity," "The Word Incarnate," and "The Churches on Earth."

For several years before the war and until prices began to rise, the financial condition of the REVIEW offered no occasion for anxiety; but the rapid rise of prices consequent upon the war has caused a deficit of considerable proportions; in the meantime there has been some falling off in the subscription list. Most periodicals rely mainly upon advertisements; the REVIEW has almost no income from this source; it is dependent for proper financial support on its subscribers. The increased cost of publication has been nearly doubled within the last two years. To be exact, the present number of subscribers is 580; the estimated income for the current year is $1200, while the estimated cost is $2200, leaving a prospective deficit of $1000. From this it appears that the subscription list needs to be more than doubled to make the business of publication safe and sound. If each of the present subscribers would assume the obligation of securing at least one other, and make some effort to secure more, the REVIEW would have ample financial support. Obviously the REVIEW is not a business undertaking; it has a missionary and an educational purpose, and the character of a literary and religious organ. In this light, the support of the REVIEW is an obligation to the community as well as a matter of loyalty to a cause.

These are the grounds of the appeal which the REVIEW makes to all members of the Church. The financial needs are immediate and imperative, but these are involved in still more important needs, namely, a larger number of subscribers and contributors. In view of the almost twofold increase in the cost of labor and materials, it would seem the right business policy to raise the subscription price to at least $3.00, and this

measure is under serious advisement for the coming year; but the proposal for the current year has been abandoned by reason of existing obligations to our subscribers, and also in consideration of the probable loss of present subscribers. All the purposes and the whole policy of the REVIEW are concentrated in the effort to serve as many readers as possible; this is its reason for being.

The Editors are gratified and encouraged at the response that has come to their efforts to get the case fairly before the people of the Church. A good deal has already been done in this direction, and more remains to be done. It is obviously a plain duty on the part of the editors and publishers and a matter of simple justice to the people of the Church, that every member have an opportunity to respond to a fair presentation of the claims of the REVIEW to his support. There is now on foot a concerted movement to secure this. First of all the Standing Committees of the Massachusetts New-Church Union and the Executive Committee of the Massachusetts Association gave careful and earnest discussion to the conditions, prospects, and policy of the REVIEW. As a result, the matter was brought before the Massachusetts Committee of Ministers and the New-Church Club. Both of these bodies took hearty and unanimous favorable action, and recommended that the cause of the REVIEW be presented to the Massachusetts Association and to the General Convention. In this way it is proposed to have the claims of the REVIEW brought fairly before all the Associations and all the members of the Church. The present subscription list is only a small proportion of the total membership of the Convention, hardly more than 5%. The number of individuals receiving the magazine is 460, of whom about 100 are foreign. The number of libraries paying for themselves is 21, the number paid for by individuals is 17, and the number paid for by the Public Library Review Fund is 48. A few free copies are distributed, and there are twenty exchanges. These figures show the several lines of needed development. An incalculable amount of missionary work could be done by increasing the number of copies sent to libraries and the number of exchanges, but such increase would involve considerable additional expense. The income of the REVIEW should be sufficient to provide for extension in these directions. There is a large foreign field where

the opportunities for expansion are increasing, and will become more and more important.

The REVIEW aims to be international both in its list of subscribers and in its list of contributors; only in this way can it take its place in a world-wide movement to spread a knowledge of the New Church, and at the same time serve as a medium of literary, intellectual, and religious intercommunication between all parts of the Church.

One of the primary needs of the REVIEW at present is a widely representative body of regular contributors. As it is now the Editors are constantly embarrassed by a lack of acceptable material. We are dependent for suitable articles on sermons, on essays before associations, before the New-Church Club and similar bodies, and on occasional contributors. Too frequently the Editors themselves are called upon to supply needed material. The present articles do not sufficiently represent the literary and intellectual resources of the Church at large.

For the encouragement and assistance of new contributors, the Editors would like to make the following suggestions. Contributors should as a matter of course feel quite free to select any subject deemed to be of significance to New-Church readers. The treatment of living problems in New-Church light is the special objective and requirement to be kept in view. Some familiarity with the type and variety of articles in past issues will be helpful in giving any subject specific New-Church treatment. Nevertheless it is more important that the contributor should do his best than that he should conform to a given type.

There are some details which should be borne in mind in preparing a manuscript, both for the satisfaction of the writer and for the convenience of the editor. It is well to use paper of standard size (8 1-2 by 11), and unless impracticable the manuscript should be typewritten and double-spaced, with a wide margin on either side. It is important to write on one side only, and when handwritten to make the manuscript as neat and as legible as possible. Underneath the title, between it and the first line of the text, the author should write his name as he would wish it to appear in publication. The manuscript ought to contain somewhere (preferably in the upper left-hand corner of the first page) the author's mailing

address; and the pages should be numbered consecutively. Mail all contributions to Rev. Lewis F. Hite, 48 Quincy St., Cambridge, Mass.

If this copy of the REVIEW, which you now hold in your hands and are reading, gets put away in your attic still bearing either of the perforated blanks at the end of this issue, we have to that extent failed in this appeal.

THE EDITORS.

A NEW-CHURCH SOCIAL PHILOSOPHY.

IT is inevitable that a distinctive social philosophy will develop sooner or later out of a growing understanding and application of the doctrines which are the means of the descent of the Holy City, the New Jerusalem, upon the Earth. These doctrines, of course, are to be gathered from the literal statements of the Lord's Word, but Swedenborg's writings constitute a body of interpretation and instruction which leads to higher planes of the meaning of the Sacred Text than ordinary reading attains. It would doubtless be easy to draw up a code of morals and of religious instruction from the literal statements of the Bible, which would cover in principle at least the whole field of social life. But as a matter of fact no commonly accepted body of social doctrine has been built up from this source, and it is obvious that Bible statements need interpretation and application to specific conditions. The body of interpretation hitherto lacking has been supplied by the work of Swedenborg under special illumination.

The very opening words of the Lord's Prayer, "Our Father who are in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on Earth as it is in Heaven," taken intelligently, are really an epitome of a universal and eternal social philosophy. It would be easy to collect both from the Old and the New Testament precepts and commands that must issue if observed in a complete social order. The Two Great Commandments are all comprehensive; The Law of

Love, "A new Commandment I give unto you, That ye love one another. As I have loved you, that ye also love one another," takes us to the very center and source of all true social philosophy and of all good social life.

If we are ever to have an enduring social philosophy, it must be developed out of the nature and life of true love; and it is the New-Church doctrine of love that must give us a New-Church social philosophy.

The readers of the REVIEW have had their attention directed of late to social conditions and social theories by several articles representing various points of view, and indicating the extraordinary unrest of the whole social body and the conflict both of ideas and of organized interests and movements. It is just this conflict of interests, more or less well organized group interests, that is the source of the opposing points of view and of the conflict of ideas; it is in other words the clash of partisans.

New-Church thought ought to move in a distinctly higher realm, above the smoke of heated passions, and sordid interests, free from partisan narrowness and blindness. It is natural and more or less inevitable that individual interests and views should differ, and such differences must be tolerated, at least in discussion if not in combined practical effort. Accordingly, the REVIEW has proclaimed its hospitality to articles written in the spirit of independence, from the point of view of principle, and in the light of the New Church; but it must under the requirement of a high standard of literary and intellectual quality reject articles which involve personalities or are written with inflamed partisanship.

A New-Church treatment of social topics, however tentative and imperfect, must begin with the fact of *mutual love,* and a New-Church social philosophy must try to show the place of mutual love in the social, moral, and spiritual realms. All philosophy, whether physical or spiritual, must begin with the principle that love is the fundamental and ever present fact of the universe. This in the language of religion means that God is Love, or, what is more to the point in philosophy, Love in the supreme sense is God; that is, in New-Church

thought, the Lord is Love, and Love, Divine Love, is the Lord. Our doctrine, more fully stated, is an expansion of this principle, and takes the form, the Lord is Divine Love, Divine Wisdom, and Divine Use. This is merely a more complete statement based upon an analysis of the whole nature of love, of what we mean by saying that God is Love.

The Lord's Prayer directs our minds to the heavenly Father, and our doctrine of love tells us in what sense he is our heavenly Father. Love is Life, the life of every individual man and the universal life of the world; furthermore, love is the very substance of things. Love itself, supreme and absolute Love, is the very Divine Life and the very Divine Substance, the very God, the Lord. According to this doctrine, the Lord is our heavenly Father by virtue of the fact that He is Love; and we are his children by being love from Him. He is Love in its very essence, substance, and source; we are derived love. He is Infinite Love; we are finite love. He is the Giver of Love; we are recipients of love. This is, in brief, the Doctrine of Love. A full exposition of this doctrine would involve a statement of those great and characteristic doctrines of Swedenborg, namely; the Doctrine of Creation, the Doctrine of Degrees, the Doctrine of Correspondence, and the Doctrine of Influx. But for our present purpose these fundamental doctrines may be presupposed.

Not only is love the essence and the basic fact of social life, but this doctrine of love is presupposed, either obscurely or definitely, in all discussion of the social order. Whatever contribution the New Church may make to this discussion, whether tentative or final, it must be based upon the fact that man is love and at the same time a recipient of love. The full meaning of this statement involves the Doctrine of Creation, the Doctrine of Influx, and the Doctrine of Recipiency; but for our present purpose it is enough to recall these doctrines and to direct attention to the nature of man as both a form and a recipient of love, that is, a recipient of the Lord's universal love for men.

A New-Church social philosophy is just the systematic development of the principle that the Lord's universal love for

men constitutes His kingdom in Heaven and on Earth. For every individual of the kingdom receives this love and makes it his life; his feeling, thought, will, understanding, conduct, are all the expressions of this love in the measure that it is received. In other words, each individual by the very fact of being such a recipient loves every other individual of the kingdom, as the Lord loves him and all others through him. It is the Lord's love of the other through each that constitutes mutual love, and mutual love becomes, when extended to every other, the love of each for all and of all for each. In this form the Lord's universal love for men operates through each individual of the kingdom and at the same time through all the individuals of the kingdom for each; and so the Lord's kingdom is constituted. It is this kingdom that we are taught to pray for in the words "Thy kingdom come."

But we are also taught to pray "Thy will be done on Earth as it is in Heaven." It is by doing the Lord's will that we receive His love, for the Lord expresses His Love through His will, and through our wills when His love is received.

The whole nature of the social order is determined by the extent to which men do the Lord's will on Earth as it is done in Heaven; and a New-Church social philosophy will be the systematic development of the consequences that flow from the nature of mutual love as expressed in the details of social life.

From now on, therefore, our task is to trace or forecast these consequences in some of the more important groups of social activities. First of all, we recognize that the fundamental social group, in fact the social unit, is the family, which when reduced to its simplest terms is the married pair. Mutual love is best exemplified in the case of the married pair, when the love is complete in all its degrees and qualities natural and spiritual. It is true, most sadly true, of course, that among men as they are throughout all the world, and as they have been throughout all the ages, marriage is found to exist in all degrees and all shades of imperfection. Nevertheless, history is full of shining examples which testify its Divine origin and its human excellence. The Lord's universal

love for men is most fully concentrated in and directed through the mutual love of married partners, for through this love and in this love not only is the human race multiplied and perpetuated, but the purpose of creation is uniquely and supremely accomplished. In other words, human beings are created not as independent, solitary, individuals, but as complementary, co-existent, co-operative, and conjoint organisms, as potential husbands and wives. Unhappily, the social and economic conditions of life are such that a considerable number of men and women pass through this brief span of earthly life without attaining marriage, and too many married partners are seemingly ill-mated; but in heaven where conditions are perfectly adapted to marriage the true mates are provided and conjoined. Marriage therefore is an eternal union, grounded in the nature and purpose of both Divine and human love. Marriage is the original capacity as well as the supreme function of all human beings, and as such it is the end and aim, the consummation and perfection of all human life: it represents and proceeds from the union in the Lord of Divine Love and Wisdom. Consequently, marriage is the most directly Divine institution among men; it is the beginning and the representative of that union of the Lord with men which we call the Church. In other words, it is the Lord's Church in the least form; the larger Church in the social world grows out of it. The married pair is the human unit as well as the social unit; "Male and female created He them"; "And they twain shall be one flesh."

That marriage love is the "fundamental of all human loves" is seen in the fact that all human life, especially social life, grows out of it. For however imperfect marriage may have been in certain periods of human history, and however perverted the marriage capacity may be in its exercise among men and women at the present day, it remains true for all time and under all conditions that propagation and social life grow out of the exercise of some measure and degree of the capacity for marriage; for marriage love operates to a greater or less extent in every case of human propagation.

As was stated above, the Lord's universal love for men

when received by them severally becomes mutual love, the primary and fundamental case of which is marriage. Through marriage mutual love extends to the group of parents and children, and further in the natural order of events to the group of families; in this way the clan, the tribe, and the nation arise, and in general the larger and smaller communities. In all this growing social order, the family is the primary and constant unit.

Any social philosophy must give steady attention to the fact that the quality of the family life pervades and determines the character of the social order. In Plato's ideal community, the State, the family was deliberately abolished, for the reason, presumably, that he saw in the family as he knew it seeds of disease and destruction for the social body; but Plato, of course, lacked just that conception of the ideal family which we are now able in the light of our doctrines to form. It is also both true and disconcerting that modern economic, and especially industrial, conditions are increasingly adverse and hostile to the integrity of the family, and even to the preservation of the family ideal. But this only makes the task of social philosophy all the more seriously important. As a positive and constructive force in the social body, the ideal of the family must not only be preserved, but every available means must be used to realize it. In realizing this ideal, marriage as well as the family must be purified, enlightened, regenerated, and indefinitely developed in practical detail and in social relations. Health, manners, personal and social conduct, all need to be brought under the rule of love for others. The Lord's love for others should be received as such, unperverted and unhampered, by each for all and by all for each; then the family would be a heavenly group, a real kingdom of Heaven on Earth; then would be fulfilled the petition "Thy will be done on Earth as it is in Heaven."

Now suppose this ideal realized. It would involve interrelations with other like families and the individual members of each. The family groups and the several members of each would be bound together by the rule of love; the principle that genuine love is the love of others would lead to the for-

mation of larger and larger communities in which the groups and the individuals would be inter-dependent and co-operative. This is to a greater or less extent the actual order of existing society, but in the existing social order genuine love does not operate freely. The principle that real love is the love of others is partially recognized, especially in Christian communities, but it is not faithfully observed or applied; both the individuals and the various groups are moved and controlled by self-interest to such an extent that oppositions, enmities, and strife arise to make co-operation either impossible or very difficult. Under these conditions, the life-giving current of the Lord's love for others is perverted, and turned in the opposite direction, from others to self; the love of others becomes self-love; the Lord is no longer worshipped as the source and giver of life, but the devil is worshipped in His stead. "Ye cannot serve God and mammon."

Turning to the actual moral and social world, yea even to the spiritual and physical worlds, an enduring social philosophy meets with serious difficulties. These arise in large part from the complexity of things, but they are due also, perhaps primarily, to the lack of educated intelligence. The New-Churchman has an immense advantage in dealing with the complexities of the world, but he must be educated up to the level of his advantages before he may expect even a moderate degree of success; nevertheless he is bound to make the most of his advantage whether adequately educated or not. We are all, therefore, under obligation to make each his own contribution to a New-Church social philosophy. Indeed, we all do make such a contribution by the very fact of thinking, speaking, and writing on social topics. The obligation is that we should really do our best.

Looking broadly over the social conditions of the present day, the outstanding, ominous, disturbing fact, which strikes the thoughtful observer, is the growth and concentration of population. The much larger part of the present population of the world is either starving or on the verge of starvation. With more abundant means of subsistence and greater facilities for distribution, there is every probability that popula-

tion will increase in corresponding measure. The question is, what is the prospect that the peoples of the earth will in the future live in more security and in more comfort? The starving millions in China and Russia, not to speak of the half-starved millions in our great centers of population, tell the tragic story of human life and social conditions as they are. Some permanent and reliable adjustment of the means of subsistence to the growth of population is imperative, if human welfare and happiness are to be secured.

The primary call for the means of subsistence is the welfare of the family. Without the family the social order would be lacking both foundation and motive. In the natural order, the family is the industrial and economic as well as the social unit; in the family, each works for all and all for each; this is a fit expression of mutual love. In primitive times especially, but more or less at all times, the family is a co-operative group; food, clothes, utensils, implements, house and home, all are produced in co-operation and enjoyed in common. When families are grouped in communities, the products of industry are segregated and exchanged, and we have barter, trade, and commerce. At the present day, we have an exceedingly complicated system of industrial groups and communities, which are in some respects co-operative but in other respects at war with one another; the nations of the earth are groups of this kind. It is through the conflicting interests of these groups that the Lord's universal love for men is perverted to the service of self, and mutual love is replaced by hate; the result is commercial and political warfare. The conflict between the co-operative and the antagonistic interests of nations has been brought to an acute stage by the proposal to form a League of Free Nations, each respecting the rights and the welfare of others. This is the largest and most complete instrumentality for promoting the Lord's universal love for men and the mutual love of nations that has ever been conceived and worked out in the history of mankind; its fate will depend upon the capacity of men and nations to put love above hate.

The League of Nations will no doubt solve many perplex-

ing and difficult problems, and remove in large measure the existing causes and occasions for hate and strife both national and international. But the growth and concentration of population must have other effects that are more deeply imbedded in the constitution of modern society. The demand for more steady production of the means of subsistence and more adequate facilities for prompt distribution must be met by further development and constant readjustment. Hoarding for advance in price and monopolistic control of production or distribution are destructive of social order and welfare; they are expressions of contempt for mutual love and of indifference to the needs of others. But large centers of population and remote communities make such abuses practicable and profitable. Laws regulating trade are needed, and these laws should embody the principle of universal love.

Another immensely wrong condition which is favored and promoted by the growth of the world's population and enormous concentration in cities is the defiant existence of the extremes of wealth and poverty. Few people in comfortable circumstances can well imagine the distress, the precarious existence, the threatened or actual starvation of a large part of the human race; even in our own famously prosperous country approximately one-third of the population is uncomfortably near the verge of starvation. Universal love for men, if expressed in the behavior and conduct of men would devise remedies, mould our institutions, and direct our industrial and economic life, to mitigate or wholly eliminate such intolerable conditions. It is not merely a matter of individual duty and behavior, nor even of family discipline, education, and conduct, but a thing of community responsibility and action.

Large scale production so much favored and fostered by world markets and the concentration of population in great cities has immensely sharpened the division in the community of the employers and the employed, the wage payers and the wage earners. The enormous accumulations of capital by the class of employers has developed within it a common interest which is stigmatized in the language of the day by the term

"Capitalistic." The organization of capitalistic interests develops a twofold purpose: to exploit the field of the world and to control the governments of the world. The political purpose of this organization of capitalistic interests is virtually a plutocratic conspiracy to control the democracies of the world. It was this world-wide plutocratic conspiracy that concentrated its efforts to defeat President Wilson at the Paris Peace Conference.

On the other hand, wage earners are organizing for self protection and for progressive control of industrial, economic, and political conditions. As mere wage earners, they are too much subject to the organized power of the employers and to conditions which make free human life hopeless. Under the wage system employer and employed have at a critical point exactly opposite vital interests. It is to the immediate interest of the employer to pay as low wages as is practicable; while it is to the immediate interest of the employed to get high wages; "they are on opposite sides of the counter." The result is we have increasingly frequent, bitter, and prolonged "lock-outs" and "strikes." The community as a whole has no permanent interest in the existence or the maintenance of these two radically hostile and irreconcilable groups. However necessary and important the functions of labor and capital may be, there is no compelling reason either in human nature or in economic law why capital, ownership, management, and control should be lodged in one class, a comparatively insignificant class in point of numbers; nor is there any reason in nature or in economic requirements why the great mass of laborers should be forced into the class of the underfed and the straitened. The community is by nature and structure a co-operative organism, and is destined to become more and more the social expression and embodiment of mutual love. It seems inevitable, therefore, that in the economic progress of such a community the natural antagonism between wage payer and wage earner will be eliminated by substituting the principal of mutual benefit for that of private gain. As a matter of fact, various schemes and programs for accomplishing this purpose are now in actual operation; among

these co-operative business organization has developed so extensively that it bids fair to cover the whole field of industry. This achievement would make the world one vast co-operative society, in which the love of use and service would in a large measure be substituted for the love of gain, the love of the neighbor for the love of self. With the nations of the earth bound in a League of Peace, and the industries of the world brought under the rule of love, the time for doing the Lord's will on earth as it is done in Heaven would be immensely propitious.

No doubt the imperfections of human nature would remain, and the vices of men, individual and organized, would still challenge our attention, and our efforts to overcome them. But the reign of plutocracy would be over, and the advent of democracy would be assured. Ignorance and vice would gradually yield to education, but the education would be higher and broader, deeper and more universal than it is now. The hundreds of millions of dollars now diverted to preparations for war would be used to multiply and improve our educational institutions, and to extend their advantages to all who are capable of education and are willing to pursue it to the highest levels and to the most complete stages. A New-Church social philosophy begins and ends with education, but the education of the whole man in all his capacities and functions, individual, domestic, social, and religious.

Lewis F. Hite.

BIBLICAL AND DOCTRINAL STUDIES

TEMPTATION AND DELIVERANCE FROM EVIL.

Of all the petitions which the Savior taught us to make to Him as our Heavenly Father, "Lead us not into temptation, but deliver us from evil" (Matt. vi, 13) is perhaps the most difficult for the modern Christian to utter with intelligent sincerity, because it is the one which is the hardest for him fully to understand. In the first place, he is accustomed to think of temptation as something which comes from evil, or from Hell; yet here is the apparent implication that the Lord may, on occasion, lead us into it. And on the other hand, the New-Churchman in particular has been taught to think of temptation as something which is a necessary part of the process of regeneration; he cannot help wondering why, if this is so, he should be told to pray that he may escape it.

Take the first difficulty first. The Bible, in its spirit, was certainly written for all men in all times and ages. But in its letter it was also necessarily written in such a form as to meet the particular needs and points of view of the people to whom its words were originally spoken. Truth which it was especially essential for them to realize was emphasized, even to the point of apparent overstatement. This is what Swedenborg means by talking about "appearances of truth."

Now there was one fundamentally false conception which had for ages held a deep-rooted place in the minds of the group of people among whom the Jews lived, and which had undoubtedly made a strong impression upon the Jewish mind. It even influenced the early Christians, giving rise to dangerous heresies. It has come to life again in our own times, and may be found in the writings of a large group of modern

philosophers, of whom Mr. H. G. Wells is a most eloquent spokesman. This is the idea that the universe is not the creation of a single omnipotent and benevolent power, but rather a battle-ground between two opposing forces of approximately equal strength, which are variously called Light and Darkness, Order and Chaos, Ahriman and Ormuzd (by the Persians), God and the Devil, Progress and Inertia, Good and Evil, and so on. This idea was at the bottom of all the different forms of devil-worship which existed in Old Testament days and which still survive in certain pagan lands; it was the basis of Manichaeanism and other early Christian heresies; and it is certainly an element in the thought of those to-day who hold that God is finite and of limited power.

In order to combat this dangerous falsity, the acceptance of which must ultimately make monotheism impossible, we find the Bible everywhere laying such emphasis upon God's omnipotence as to appear to make Him the author of evil as well as of good. In fact, this is almost explicitly stated in the prophet: "I form the light and create darkness: I make peace and create evil: I the Lord do all these things."

The full truth is, of course, that the Lord has absolute power over evil—that it exists by His permission, and only in the degree in which to destroy it would be to destroy the greater good by interfering with men's freedom. But it was better that men should think that He created it than that they should believe it independent of His power. And in the same way, it was better for men to think that it was He who led them into temptation than that they should fancy that they could be attacked by any enemy over which He did not have supreme control.

When we pray, "Lead us not into temptation," therefore, we should remember first, that no temptation can come to us but by His permission, and consequently that He, "tempering the wind to the shorn lamb," will never permit any temptation to come to us that is more than we can meet. So long as we acknowledge his supremacy, we never can believe that we are "tempted beyond our strength."

But what, exactly, does "temptation" mean?

The word, in English, has acquired a significance quite different from that of its Latin original, or of the Greek word of which that was the equivalent. To us, the word "temptation" has come to mean a desire or inclination toward evil, which the word at first did not imply at all. In the beginning a temptation meant a trial; the two words in English were originally synonyms. It meant particularly a trial of spirit or strength. So we find Swedenborg, who uses the Latin, of course, speaking of sickness, poverty, bereavement, as "temptations." (He specifies, however, that these are "natural" or outward temptations.)

In many instances, therefore, in which we speak of a man as being tempted, he is not tempted at all in any real or Biblical sense of the word. Take, for a trite example, the case of the man who finds himself confronted by an opportunity to appropriate some money that does not belong to him. Does the fact that he wants to take the money mean that he is undergoing temptation? Not necessarily. If the issue in his mind is simply—as it might very well be—whether he could be reasonably sure of escaping the consequences to his person, his reputation or his peace of mind, then he has not been tempted, spiritually at any rate. There has been no trial of his strength of principle, because no principle has been involved. In fact, a large part of what we ordinarily speak of as our "temptations" are simply instances in which we have had difficulty in deciding which of two courses of action would be most to our ultimate advantage.

But suppose that the same man, in the same circumstances, instead of thinking of results was primarily concerned with knowing that the spirit of dishonesty existed in his soul. Suppose that that knowledge not only shamed him, but brought him down to despair—made him feel such a miserable sinner that it seemed as though God Himself could never make a man of him. Suppose he tried to pray for help and felt no answer to his prayer, so that God seemed indifferent or infinitely far away. This time the man is really being tempted. He is meeting a genuine test of strength. The power of his faith, of his religion, is being tried up to the limit of its endurance.

And if, with God's help, he wins through (for God has really been nearer him all the time than ever before), there is a genuine new growth in him, a progress toward regeneration. The force of his cupidity, without which no temptation could have come to him, is definitely weakened, and he is more honest than he ever was before.

And yet I think we can begin to see why he, and we, should pray not to be led into temptation. For, however good its outcome under the Divine Providence may be, temptation is essentially a sign of weakness and of evil. For although it seems to come to us from the outside—from "circumstances" or the influence of evil spirits—it could not come at all were there not something in us to attract it. No evil influence can arouse feelings in us which are not there to begin with. Had we been willing in the beginning to put away our sins and all our selfishness, we never need have been tempted at all. If we should consent, from the beginning of our spiritual careers, to look to the Lord alone for all our strength, if we should surrender at once the thought that we can ever fight our battles without His aid, then we should always feel His presence, and the feeling that He had deserted us would never come.

But we are like the Israelites, who, if they had had faith, could have marched straight from Sinai into the promised land. Instead, they saw the giants in the way, and would not recognize the Omnipotence that was fighting on their side. It took them forty years of wandering and trial to learn the lesson. And so we, who might come with so little difficulty to the Heavenly Canaan if we only would, must, for the hardness of our hearts, spend years of wandering in the wilderness of temptation.

When we pray, "Lead us not into temptation," therefore, let us remember that we are primarily seeking deliverance from the weakness and the selfishness which make us able to be tempted. We being what we are, temptations must almost inevitably come to us. Through them, indeed, we may put off our worse selves and be born anew as our Heavenly Father's children. Yet the spiritual goal before us, like the neglected

possibility that lies behind, is a condition in which the forces of evil cannot reach us, because they find no answer in our hearts to their appeal.

But the matter has an eminently practical side as well. If, in our prayers, we ask not to be led into temptation, we should not merely recognize it as a sign of weakness; we should seek by all means possible to avoid it. This does not mean running away from life, however. The old-time monastics thought to avoid temptation by withdrawing from the world, not realizing that it is our own states of mind, not our surroundings, which lay us open to the assaults of evil. St. Simeon Stylites on his pillar was probably as selfish as a modern profiteer—in fact he seems to have had the darkest kind of selfishness, which is complete indifference to the spiritual welfare of anyone but oneself. Temptation is as often encountered in Church as in the Stock Exchange, albeit in a different form. It is not places and people, primarily, but states of mind we should avoid.

On the other hand there are places and people who do have a dangerous effect on us, not on account of what they are, but of the motives for which we seek them. A librarian, for instance, who is called upon to decide what books shall be put upon his library shelves, may read an immoral book without its having any effect on him. But the man who, knowing the same book to be immoral, reads it for his own amusement (and, more or less unconsciously, because he loves the evil passions it arouses in him) lets himself be led into temptation. When we follow the path of duty we may safely go wherever it leads us, trusting in the promise, "They shall take up serpents; and if they drink any deadly thing it shall not hurt them." But when we are merely looking for amusement, or excitement, or a new sensation, we should remember to pray always, "Lead us not into temptation."

There are still other ways of running, contrary to our prayers, into temptation. One of the chief of these is by encouraging a morbid attitude about ourselves. So many Christians seem to think it a form of virtue to be self-condemnatory—to dwell constantly and exaggeratedly upon their sins—to mag-

nify every passing thought into the indication of an inward vileness—to make sins out of indiscretions—even to invent new sins, as though there were not enough that have been recognized from the beginning. All this is really a form of perverted egoism. The more we dwell upon a suggestion of evil that comes into our minds, the more we make it a part of us; the more we regard an evil tendency as a part of our nature, the more firmly we fix it in us. Neither the evil nor the good that comes into our thoughts is ours until we make it so. The way to avoid temptation is not, certainly, to deny the presence of evil in our minds; but it *is* to refuse to recognize that evil as anything but the prompting of the spirit of Hell—a thing with which we will not and dare not have anything to do.

For our prayer that we be not led into temptation will be actually answered in the degree in which we give up our wish to run our own lives in our own way, and learn to follow the Lord and look at things from His all-seeing point of view. Could we see evil as He sees it, it would have no attraction for us at all. We should regard it for what it is—a form of insanity which leads men and women, for the sake of a few moment's selfish happiness, to condemn themselves to an eternity of misery—not a misery that comes as a divine punishment of course, but one that inheres in the very nature of evil. We should see goodness, on the other hand, as a course of action which, albeit a little difficult at first, brings its own inward reward from the very beginning and prepares us, step by step, for an infinity of growth, activity and joy.

In such a state, temptation would have no meaning for us. And it is to such a state that we may all look and hope, it is for such a state that we may pray with confidence if we will only go for strength to Him from whom alone it comes. In the mean time, we shall almost certainly be tempted. We need not despair on that account. For our struggles, if we go at them manfully, humbly, prayerfully, will but lead us nearer to the time when struggle shall be no more. In the degree in

which we seek to avoid temptation but, when it comes, to overcome it, He to whom we make our prayers shall also deliver us from evil, now and forevermore.

E. M. Lawrence Gould.

THE DOCTRINE OF REMAINS.

In that intensely interesting story told in the eighteenth chapter of Genesis wherein Abraham is represented as pleading with the Lord that the cities of the plains, Sodom and Gomorrah, might not be destroyed, because of the possibility of some just men perishing along with many wicked inhabitants, we have in the literal sense a marvelous account of the extent of the Divine mercy; while, when we come to understand the remarkable details and particulars given to us in the explication of the spiritual sense of this short history, it seems quite sufficient, of itself alone, to prove to any reader who comes to it, that here indeed is light from Heaven. For all the various states are here described in which men pass from this world of effects, which "have their day and cease to be," into the world of permanent and abiding things, where uses become perpetually more delightful to the soul. In this paper, however, it is not proposed to speak of those fuller states of regeneration described by the higher numbers of just men in the city, but to come at once to the lower numbers and states in which so many of us are, who cannot hope for that fullness of the truth with good signified by the fifty just men; and it is hoped that from a study of these states, especially the lower ones, that we may find some passages which will open up the subject of "remains"—a very important subject and one which has perhaps been too much overlooked.

Now, in general, we read ("Arcana Celestia," n. 2284): "Remains are all the good and all the truth with man, which lie stored up in his memories, and in his life," or (as in n. 2280) "by 'remains' is signified all the good and truth which the Lord *insinuates* with man from infancy, to the last of

his life." And in this same number Abraham is represented as saying "Peradventure twenty shall be found there" (Gen. 18-31), and we read:

Since all numbers named in the word signify things and states, so also does twenty; as is evident from its derivation namely from twice ten, ten and tenths in the word signify remains, by which is meant all good and truth received by man from the Lord, from infancy to death as above stated. Twice ten, twenty, and two-tenths, signify the same but in a higher degree, namely, good. Good of a threefold kind is signified by remains, the good of infancy, the good of ignorance, and the good of intelligence. The good of infancy is that which is communicated to man from his very birth, up to the age in which he is beginning to be instructed, and to know something. The good of ignorance is communicated while he is being instructed, and is beginning to know something. The good of intelligence is what is communicated when he can reflect upon what is good and what is true. The good of infancy is given from a man's infancy to his tenth year of age; the good of ignorance from this age up to his twentieth year. From this year the man begins to become rational, to have the faculty of reflecting on good and truth, and to procure to himself the good of intelligence. The good of ignorance is signified by twenty, as they who are in this good do not come into any temptation; for no one is tempted before he can perceive what is good and true . . . these, who have not been in temptations and yet have good, are now treated of in this verse. . . . With those goods, namely of infancy, of ignorance, and of intelligence, the case is this, the good of intelligence is the best, for this is of wisdom. The good which precedes, namely that of ignorance, is indeed good, but as there is little intelligence in it, it cannot be called the good of wisdom. The good of infancy is indeed good in itself, but less good than the other two, for as yet there is not any truth of intelligence adjoined to it, and thus there is not formed any good of wisdom, but only a plane that it may be formed. It is the knowledges of good and truth that cause man, as a man, to be wise. Infancy itself by which innocence is signified does not belong to infancy, but to wisdom. By twenty in this verse no other good is signified than the good of ignorance, which good is not only predicated of those who are under their twentieth year as just said, but also of all who are in the good of charity and at the same time in ignorance of the truth.

This then is the point I am endeavoring to bring to notice, to curb the wholesale condemnation we sometimes hear of

those who are simply ignorant, and cannot at once receive all we tell them about the New-Church Doctrine, some of us even refusing to consort with them in social life. Let us read on in the same number:

[The good of ignorance is predicated of all who are in the good of charity and at the same time in ignorance of the truth,] as are those within the church who are in the good of charity, but, from whatever cause, do not know what the truth of faith is; as are very many who think holily about God, and kindly about the neighbour; as is also the case with all out of the church, who are called Gentiles, and who live in like manner, in the good of charity.

All these, though not in the truths of faith, still as they are in good are in the faculty of receiving the truths of faith in the other life, equally as little children; for their understanding is not yet infested with the principle of falsity nor their will so confirmed by a life of evil, because they do not know what falsity and evil are; and the life of charity carries with it that the falsity and evil of ignorance may be easily bent to good and truth. But not so with those who have confirmed themselves in things contrary to the truth, and at the same time have lived a life contrary to good.

It can be seen that this is a broader view than many in all kinds of churches profess; in the time of the Inquisition, the want of it led to persecution. Respecting what we may perhaps call the last hope, or the court of last resort, note what immediately follows. For verse 32, next following, reads:

And he said "Oh let not my Lord be angry and I will speak but this once. Peradventure ten shall be found there." And He said "I will not destroy it for the ten's sake."

When this verse is seen by angels, say as when it is read to a large congregation in a church in this world, one could almost imagine a glorification of the Lord by all the angels attending on the worshippers there, as while these think of the external sense the angels at once grasp the internal sense with the broadest, most merciful scheme of salvation.

A. C. n. 2284 reads:

Peradventure ten shall be found there. That this signifies if there still be remains, is evident from the signification of the number ten . . . namely every good and every truth with man which are stored up and lie hid in his memories and his life.

It is known that there is nothing good, and nothing true, except from the Lord, also that good and truth continually flow in with man from the Lord; but is received in various ways, and this indeed according to the life of evil and the principles of falsity in which the man has confirmed himself. These are what extinguish, suffocate, or pervert, the goods and truths continually flowing in from the Lord.

Lest, therefore, goods should be mixed up with evils, and truths with falsities—for if they should be mixed up, the man would perish forever—the Lord separates them, and stores up the goods and truths which man receives, in his interior man; whence He will never permit them to come forth, so long as the man is in evil and falsity, but only at such time as he is in a holy state, or in some anxiety, sickness, or other trouble. These things which are thus stored up with man, are what are called remains, of which much mention is made in the Word, but it has not been known that this is what they signify.

According to the quantity and quality of remains, that is, of good and truth with man, he enjoys blessedness and happiness in the other life, for as has been said they are stored up in his interior man and become manifest when man has left corporal and worldly things.

The Lord alone knows the extent and quality of remains with a man, the man himself can by no means know it, for man is such at this day as that he can simulate good, when yet he is nothing but evil; and a man can also appear evil, when yet he has good within.

On this account it is never allowable for one man to judge another as to his spiritual life, but every one may judge as to civil and moral life, for this concerns society. . . . I have learned by much experience that men of every religion are saved, provided they have, by a life of charity, received remains of good and of apparent truth. This is what is meant by its being said that if ten were found they would not be destroyed for the ten's sake, by which is signified that they would be saved if there should be remains. The life of charity is to think kindly of another, to wish well to him, and to feel in one's self joy that others also are saved.

It may be observed that this view brings the subject down to the comprehension of the simple, and must help us to widen our estimate as to who will be saved when it is thus put on the plane of kindliness to others in thought and deed, under an acknowledgment of the all embracing oversight and mercy that first insinuates good with man when he can be in a

state to receive it; then cares continually to prevent man from mixing it with his own hereditary evils, which are in his natural mind, where we read all evils reside; and at length saves him for heaven if he does not of set purpose destroy those internal states for the sake of some temporary sensual, corporal pleasures, some desire for revenge against some often imaginary enemy, or if he does not develop a cruel desire to rule over his fellows and make them serve and obey him—which last, if successful, often leads men to think they are chosen instruments of God's wrath.

Other interesting particulars—as to time, state, and quality of implantation of remains in man—are very numerous, as in A. C. 1738.

> Remains are all the states of love and charity, consequently, all those of innocence and peace, with which man is gifted. These states are given to him in infancy, but less by degrees as he advances to adult age. But when he is being regenerated he receives new remains in addition to the former ones, thus new life. For it is from and through remains, that man is man.

Again, No. 1906,

> [These] states (remains) are stored up for him for the use of his life after death, for all states . . . return there . . . and are tempered by the states of good and truth, by which he has been gifted by the Lord. The more he has received of remains here, the more delightful and beautiful do the rest of his states appear when they return, . . . Without them a man cannot be man . . . they are given by the Lord and implanted in his nature when he is not aware of it . . . that they are stored up in the interior Rational is unknown to man.

We are distinctly taught in many places in the writings that the Lord can only come to what is His own in man; hence the first implantation of states of the innocence of ignorance of which the child is unconscious, provides a plane for the additional storage of future states when regeneration is proceeding, each looking forward to, and providing for, the further coming of the Lord, when man turns away from his hereditary tendencies to receive the influx of good and of truth from the Lord.

As to the use of remains to man before he arrives at the state in which the truths he has learned are conjoined to good in him and so become a part of his life, we read (A. C. 5894):

There remains are acknowledgments and affections of truth before good manifests itself. With good, these become clear or effulgent; but in the meantime, sufficient is taken as may conduce to the use of man's state of life.

We must always guard against that old idea of piety and the life given over to contemplation of the highest degrees, as if shutting our eyes to the actualities of our daily uses and of our own shortcomings and deficiencies lifted us out of them; for thinking is only mental sight; and looking at the delectable mountains from afar off does not bring us any nearer. Therefore these states and conditions are given us for practical use in the natural mind and its life in the world, where our evil loves find their field of operation. And where the Arcana treats of the storage of food in Egypt under Joseph against the coming of the long famine, we read (n. 5297):

Here therefore by laying up and keeping food in the cities is signified that truths conjoined with good were to be stored up in the interiors of the natural mind; and when stored up they are called remains, in which the veriest spiritual life of man consists, and from which he is spiritually nourished in every need or spiritual famine.

Again in n. 5302:

That the land be not cut off by famine = that man may not perish by the failing of truth; and from the land, here the land of Egypt, as the natural mind, which is the man himself. By the mind, is meant man's intellect and will, consequently his veriest life.

Yet we still have to consider briefly the possibility of man's destroying the remains which the Lord has implanted in him; of this we read in A. C. n. 5897:

Remains . . . are closed up by evils of life and by persuasions of falsity, so as no longer to appear, and by these and the denial of truth which had been before acknowledged—both from affection—they are consumed; because this is that mixture of truth and falsity which is called profanation.

Again, in n. 6156 we read:

Remains are goods and truths from the Lord stored up in the interior man. These are let down into the exterior or natural man when he is in a state of good, but immediately on his coming into a state of evil they are drawn back and stored up again. The reason is that they may not be mixed with evils and thereby perish.

Some light on what is meant by perishing is to be seen in n. 6299:

The internal of the church is the affection for charity itself, which manifests as quietness and blessedness in doing good to his neighbor without regard to recompense; but to will this good, and to do it from truth, because so commanded in the Word, is the external of the church. If the natural, which is the external, does not agree, that is, does not will or do this good because it sees in it no recompense, thus nothing of self, (for this disposition is in the natural or external man, both from heredity and what he has acquired), then the internal has no foundation or corresponding receptacle, but that which rejects, perverts, or extinguishes the influx. So the internal perishes, that is, is stopped so that nothing can pass into the natural from heaven through the internal, except some light that passes as if through chinks round about, that man may still have a faculty of thinking, willing, and speaking, but according to the natural, and so in favor of evil and falsity, against good and truth, making what little of spiritual light flows in in a general way, through the chinks round about, subservient to this purpose.

We are often told that the natural man or mind when in this state is not alive but dead, and appears so to the angels; and of the earliest people when in their degenerate state after the fall, we read in n. 660:

They had persuasions which closed up the way for remains, so that they could not operate . . . When the way for remains is closed the man is no longer man, because he cannot be protected by the angels but is totally possessed by evil spirits.

That there are degrees in remains, and that, according to the remains which go to form man's regenerate life, such is his condition in the heavens—on this point we read, (A. C. 5343):

These arrangements (of truths joined to good) take their origin from the arrangements of the angelic societies in heaven; for as these are arranged so are the series of truths joined to

good arranged in the regenerate, for with the former the latter correspond.

From what has been here quoted the vast importance of the subject may be seen, and how broadly it lies before us, extending beyond all our arbitrary divisions of men into races, nations, forms of religion, or schools of philosophy and science, and treating solely of man, the unregenerate and natural, and how the Lord regenerates him in his freedom and his rationality: beginning in his unconscious infancy by the implantation of the innocence of ignorance and leading him out through the devious path of his heredity to the innocence of wisdom. When man in the freedom given to him substitutes, at length, the teachings of the Divine Word for his own self-derived intelligence, and the Lord's Will of Love and Mercy for his own will, which in its unregenerate condition he, at length, discovers to be merely cupidity, asking of every event, object, or circumstance the old, old question "What is there in it for me?" then only can the Lord alone change it into "What use can I make of it for the good of my fellows?" Then the man himself opens the door by means of that universal prayer the Lord gave him which alone should prove to him that his attitude toward his fellow men, while we are all together journeying on through time and space towards our eternal home, must necessarily determine his permanent character and condition; when attraction of like to like no longer meets the obstructions of time and space so that universal self-love with its hatred of others becomes Hell, and universal love to God and its service to our fellows becomes Heaven.

T. Mower Martin.

CURRENT LITERATURE

A WIDE-SPREAD MISINTERPRETATION OF "SWEDENBORGIAN PHILOSOPHY."

In the first volume of this Review (1894) there appeared a notice of "The Law of Psychic Phenomena," by Thomas Jay Hudson, then recently published (Chicago: A. C. McClurg & Co.). In that notice nothing was said about the author's misrepresentation of Swedenborg, which we consequently assume was probably added to some subsequent edition. As the work is still in demand and widely read (the 42nd edition before us bears date of 1920), it is not out of place to criticise it now from the latter standpoint.

This book contains such completely false statements concerning Swedenborg as to reflect seriously on the author's reliability in regard to anything that he may have to say on any subject whatever. For example, we are told on p. 275, that "the Swedenborgian philosophy in the Western world is founded upon the dreams of a person who, in a condition of a trance, believed himself to be able to hold familiar converse with the inhabitants of heaven and hell."

This is not true. The statement that what Mr. Hudson calls the "Swedenborgian philosophy" is founded on "dreams of a person in the condition of a trance" is demonstrably false. *First,* because of the historic fact that, while those who speak in trances have to have amanuenses to record their orphic sayings, none of Swedenborg's writings were so recorded. All of them are in his own handwriting. There is not the slightest doubt of this, for the original manuscripts are still preserved in Sweden, and a large part of them have been photolithographed, and copies widely distributed, so that anyone who wishes to convince himself of the truth of the matter can have

abundant means for doing so. *Second*—The natural science in Swedenborg's philosophy was all founded on experience and on reason brought to bear upon the facts of nature; and the new spiritual science of Correspondences was obtained by a spiritually rational illumination of the understanding, and rested, not upon spirit visions, but upon a profound knowledge of the Word of God, spiritually interpreted. Not any of the theological doctrines given through Swedenborg were dictated by spirits. He attributes his wonderful perception of interior things to a special Divine gift, and takes no credit to himself for it; but it was all free from any kind of dictation and was the purest sort of inspiration. *Third*—Swedenborg's experiences of the spiritual world were not obtained "in a condition of a trance," but in full wakefulness. Like other people, he had dreams, and he explains their nature better than anyone else has done; but the essentials of his teachings were not founded on dreams, any more than they were on trances. He tells us that his state was entirely different from that of any previous prophet or seer, and that he was a marvel to those in the spirit world, as well as to those on earth, which is not surprising, when it is realized that he was the unique messenger of the Lord Jesus Christ in His Second Coming. Swedenborg was given an experience of "automatic," or "spirit writing," simply as an experience, that he might know its possibility; but he tells us that all such writing *was destroyed*.

Mr. Hudson's statement that "his [Swedenborg's] descriptions of the spirit-world were in the main confirmed by the earlier mediums who were acquainted with his writings" (p. 258), is misleading. Very few mediums, whether early or late, know what Swedenborg taught. "In the main," the mediums, or rather the spirits who speak through them, deny the essential doctrines which Swedenborg taught. If they occasionally confirm him, it is on some trivial matter; and this brings up the point that nearly all of the information about the so-called "spirit world" which is vouchsafed to us in spirit-communications, is concerned with trivialities, and much of it is obviously romancing, and consists of a jumble of such things as the clients already believe, or would like to

believe. The spirits will "confirm" anything that they think their clients would like to have them confirm. Hence, far from being a sane and consistent description of the life to come, the spiritistic communications are apt to be contradictory, and vary between philosophical and moral dissertations, which are usually on a plane of thought not especially different from that of earthly life, ranging to inane rhapsodies, and in some cases to positively wicked suggestions. A very large part of spiritistic teaching is connected with a deliberate attempt to break down the acknowledgment of the Divinity of the Lord Jesus Christ, or of the Holiness of the Word. To confound Swedenborg with such miscreants is atrocious.

Mr. Hudson goes on thus: "His was essentially a material heaven—'As on earth, so in heaven,' was his highest conception of the beauties and glories of the land of 'spirits of just men made perfect.'" Nothing could be more false. It was Jesus who taught us to pray: "As in heaven, so also upon the earth," not the contrary way. And Swedenborg, consistently following the Divine teaching, uplifts the soul to heavenly heights, and assures us that, in order to comprehend the spiritual world, all thought from time and space must be put away. It was the teachings of the New Church, given through Swedenborg, which first taught men that the previous universally accepted materialistic ideas about the life after death and the resurrection of the *material* body, were wholly erroneous. The reversal of this proposition is a complete slander.

Mr. Hudson tells us further that "he [Swedenborg] was inimical to certain Christian sects, and he found that all who belonged to those sects were condemned to everlasting punishment." This is the most wicked slander of all. Swedenborg testifies that all who live well go to heaven after death, no matter what their religious belief may have been, while they were upon earth. He says that "the Lord punishes no one." "It is not to be thought that the Lord *permits* anyone to be punished except with the end of amendment." Though punishment may be "permitted," even the hopelessly evil are not "everlastingly" punished.

Mr. Hudson's sole fact in respect to Swedenborg is couched

in the form of a sneer: "He believed in hell and he found one," as if the finding was on account of a preconceived "belief." Whereas the truth of the matter is that no man was freer from preconceptions, that his great work on "Heaven and Hell" is "from things heard and seen," that is, from facts of experience.

And this illustrates the difference between Swedenborg's teachings and Mr. Hudson's. "The Law of Psychic Phenomena" is avowedly a speculation. The subtitle of the book speaks of it as "hypothesis." If facts are introduced, they are all interpreted in terms of the hypothesis, which is, that all psychical phenomena are cases of telepathy, or of the emergence of the subconscious minds and memories of people who are still on earth.

Swedenborg, on the contrary, in order that he might speak "with authority, and not as the scribes," was given a most extraordinary experience. Therefore his spiritual teachings concerning the discrete degrees of being and life in the spiritual world, are not speculations, but are a genuine science, being founded on the facts of experience; and of no ordinary experience either, but of a life-long progress through all realms of knowledge with the Lord as his guide. The one attempts, as it were, to describe the furnishings, inhabitants, and régime of a house without ever having been inside the house, or having formed an acquaintance with its owner. The other speaks from having dwelt in the house in intimate relationship with its occupants.

Mr. Hudson expresses his belief that the knowledge of immortality is the most important of all, and yet rejects with contempt the only thoroughly reliable evidence of such knowledge.

In rejecting Swedenborg, one does not necessarily reject the Lord. It was of the Lord's Divine Mercy that His Second Coming was made by means of a *man*, in order that we might be left in freedom to choose between darkness and light, without being personally overawed by the Lord's presence. The fact that Mr. Hudson's book passed through forty-two editions in about half as many years, might be taken to argue

that men still love darkness rather than light, and that this is why the New Church is still confined to a few.

It is indeed important that men should believe in immortality. But far more important is the acceptance of the *Doctrine of the Lord* which Swedenborg was sent to reveal. *This* is the stone which the builders have rejected. This, we are convinced, is the real reason why people are unwilling to accept the disclosures made through Swedenborg,—because they involve the acknowledgment that the Lord Jesus Christ is our Heavenly Father, who was "before Abraham," who is "the First and the Last," and who has come to reign. Life eternal is to know Him.

FRANK W. VERY.

"THE CHRISTIAN PREACHER"*

WHILE the purpose of this book* is to encourage and guide present and future preachers of the gospel of Jesus Christ, the method of the book is historical, leading up to the opportunity of the preacher of today by a review of the great preachers in the successive periods of the Christian Church. This review impresses one with the important place which preaching has held in the Church, with the vast army of men of varied talents who have sought to serve in this way their Lord and Master, and with the varied forms of preaching which changing times and conditions have developed. One feels anew what consecration the calling of the Christian preacher demands, and gains confidence that Christian preaching will develop new power for new and exacting times. In reading the historical review, which is made living by well chosen paragraphs of characteristic preaching, one is at times reminded of the inspiring book, "The Romance of Preaching," by C. Silvester Horne; though the present study touches a much larger number of men in a much briefer way; and it

---

* *The Christian Preacher.* By ALFRED ERNEST GARVIE, D. D. (International Theological Library.) New York: Charles Scribner's Sons. 1921. xxvii, 490 pp., 8 vo. Cloth, $3.50

is pleasant to find "The Romance of Preaching" several times quoted, and Mr. Horne referred to as the author's fellow student and personal friend.

The historical review is followed by two shorter sections of the book on "The Credentials, Qualifications and Functions of the Preacher," and "The Preparation and the Production of the Sermons." Here the author gives conclusions and advice relating to the preacher and preaching, not differing greatly from those to be found in volumes of "Yale Lectures" and other books for preachers and for men preparing for the ministry; but the conclusions and advice here given come with the force of wide study and experience, and are presented in a simple and helpful way. As a whole, the book has at first reading less of inspiration than "The Romance of Preaching"; but because of its more abundant information it is likely to be more often consulted as a book of reference.

One feature of the book deserves the close attention of New-Church readers. The allegorical method of interpreting Scriptures, so prominent in the preaching of Origen and others of the Fathers, and of many in later times, as Bede, Aquinas, and Wyclif, is always regarded by the author as a weakness; and surely examples of such allegorizing show poorly by the side of examples of strong preaching based on literal interpretation of Scriptures. In his chapters on the preacher, Dr. Garvie declares that "the allegorical method is now discredited" (p. 289.) But a few pages farther on we find him urging the necessity for distinguishing the kernel from the husk in Scriptures, even in the teachings of Jesus; in other words, for discovering the universal and eternal truth in the local form which adapted it to a given place and time; the truth which is as applicable to us today, as to the children of Israel at Sinai or to the people gathered on the shore of Galilee. Is not this reading of the spiritual and universal truth in the form which accommodated it to a given time and place, the real reading of the internal sense? A reading for which, the author assures us, "the guidance must come from within, from a conscience enlightened and quickened by the Spirit of God" (p. 300). Here is both a warning and an invi-

tation; a suggestion that there may be a right way and a wrong way of studying and presenting the spiritual sense of Scrip-

ture. The condemnation of allegorizing, by scholarly Christian minds, and at the same time the effort to find the kernel in the husk, is a challenge to the New Church to present the true doctrine of spiritual interpretation in a reasonable and convincing way, and to prove its power upon the heart and life.

WILLIAM L. WORCESTER.

"SKETCHES OF THE NEW CHURCH IN AMERICA."*

IN writing her book, "Sketches of the New Church in America," it was not Miss Silver's purpose to compose a connected history, but rather a discursive series of pen-pictures of personalities and incidents in the lives of individual New-Church men and women. The unique Index, consisting almost wholly of personal names, sufficiently reveals the nature of the subject matter. As the title-page informs us, the "sketches" are "drawn from faded manuscript, printed record, and living reminiscence," and are presented "on a background of civic and social life." One acquainted with the author finds the style of the pages redolent of herself; and the sweet and happy spirit of one who incidentally says of herself (p. 163) that "she grew up to discover beyond the peradventure of a doubt that life is a thousand times worth living" pervades the book. It is happy and sweet in tone throughout, and as constant a joy to the reader as the living conversation of the author herself is to her friends.

The "sketches" cover a broad stretch of time, embracing the entire period of the New Church in this country; and in this connection the author intimates something as to her own abundant experience when she remarks that to her the opening date in the volume (1784) does not seem remote, because in her

* *Sketches of the New Church in America* on a background of civic and social life. By EDNAH C. SILVER. Boston: Mass. New-Church Union. 314 pp., 8vo. $1.00 net.

earlier years she was acquainted with persons who were living at that time. Her wide acquaintance with well known New-Church people during her own lifetime is indicated by the fact that two hundred of the persons dealt with were personally known to her. And she has known many more than that number who might have found place in the volume but for its limitation to those no longer living in earthly bodies. Even with that limitation there are certain names conspicuous by their absence in the Index that cause one to wonder why they received no consideration. But had she included all whom she might have included, the volume which she intended as a benefaction to the New-Church people at large (indeed, as a living bequest, since it is being sold for much less than it cost to manufacture) would perhaps have swelled beyond a practicable limit. May we not hope that she will still busy her pen on further similar sketches, and that the readers of the REVIEW may soon have the pleasure of similar impressions of some of those persons not found in these pages? As a momentary consideration of the chapter headings will show, there is still abundant scope for her literary energies to exercise themselves in outside the limits of this book:

I. James Glen, First Torchbearer for the New Church in the Western Hemisphere;
II. Philadelphia as a Radiating Center for the New Church;
III. Baltimore, the Home of Many New-Church Beginnings in America;
IV. Jonathan Chapman, the Picturesque Sower of Twofold Seed;
V. Joseph Hiller, the Earliest New-Churchman in New England;
VI. The Rainbow-hued Story of Margaret Cary;
VII. Thomas Worcester and the Treasure-trove of Harvard University;
VIII. Abiel Silver, and the Missionary Message;
IX. The Personnel of the New Church;
X. Virginia and the New Church.

Let her choose some other suitable subject, and extend her benefactions as suggested.

Those who have not yet read the book, have a relaxing treat in store for them. As the edition is strictly limited to one thousand copies, over one-half of which have already been disposed

of, and as no more will be printed, we advise everybody to send a dollar and a few stamps to cover postage for a copy.

B. A. WHITTEMORE.

"THE WAYS OF THE GODS."*

OUR readers will recall the sensational trial for heresy of Algernon Sidney Crapsey several years ago, and will be prepared to hear of sensational features in this book. In fact "The Ways of the Gods" is a curious if not altogether weighty recital of the stories and reflections the author has scraped up in the course of his out of the way reading. It is not easy to convey the impression which this running commentary on the religious history of the race makes upon a mind that sees in the religious experience of men more than the play of human fancy or the formulation of human impulses. The author's pervading and prevailing lack of any spirit of reverence for what is sacred in human life and for what is Divine in human history is so offensive to sober minded thinking that patience soon changes to indignation and indignation to resentment.

Even a glance at the book would suggest that the heresy trial and its verdict were unavoidable and imperative. No self-respecting religious, not to say Christian, community could tolerate in its membership such sweeping denial and rejection of the basic principles of religion and of Christianity. Religious fellowship implies mutual sympathy and mutual respect, but it also implies common acceptance and common observance of the constitutive principles of religion; just as the moral and civil community requires common acceptance and common observance of its constitutive laws. Heretics and revolutionists must take the consequences of their decisions and their acts. Heretics are usually undesirable individuals; they are characteristically narrow minded, ignorant, and self-assertive, as intolerant as they are intolerable. It is a part of our Protestant heredity to glorify heretics, but this is mere sectarianism; we are looking at the Catholic Church from the Protestant

---

* *The Ways of the Gods.* By ALGERNON SIDNEY CRAPSEY. New York: The International Press. 1920. 406 pp., 8vo.

point of view, and we are apt to think of such rare cases as Giordano Bruno and Galileo. Most of the heretics are buried in deserved oblivion. But, of course, the sins of the heretics could not excuse the horrors of the Inquisition. The Lord's way and the way of brotherly love is different:—Go and tell him his fault between thee and him alone. If he hear not thee, take with thee one or two more. If he hear not them, tell it to the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man.

The author of this book is an outspoken and unblushing heathen, and we read between the lines in certain heated passages a malignant reminiscence of his experience as a condemned heretic. At such times the vindictive spirit reminds us of the inflamed venom of William White's two volume life of Swedenborg. The purpose seems to be to shock and punish his persecutors to the last extreme.

All this is apart from the merits or demerits of the book, although it does help to characterize it. The very title "The Ways of the Gods" is an offense to proper religious feeling and an assault upon Christian reverence. It expresses an attitude of frivolous disdain and a positive antipathy. There are no gods to have ways, but there are objects of human imagination and of human concern that poor deluded mortals call gods. These are classified and characterized according to the way men have regarded and dealt with them. The catalogue much condensed is: "The Gods of the House," "The Gods of the Greeks," "The Gods of the Romans," "The Hebrew Gods," "The Gods of the Christians," "The Gods of the Greek Dialect," "The Gods of the Latin Lawyers," "The Medieval Gods," and "The Gods of the Modern World." The Supreme and only Real God is "God Humanus." Other gods of less importance and of less reality are "The God of the Temple," "The God of the Book," "The God Christus" in his various characters and aspects, among the Catholic Gods Mary and Joseph, "The God of the Machine" and "The God of the Market." All these are called at one point reflections of the living God, but the living God is in the words of Xenophanes "just the world itself." These titles are alone sufficient to show the author's anti-religious spirit. From the religious and especially the Christian point of view, the book is simply abomin-

able. It recites religious history with an air of superiority that is utterly unbecoming, and with a vicious perversion and suppression of fact and significance that falsifies the history, and is calculated to mislead the uninformed reader. The treatment lacks historic breadth and what is still more fatal depth of insight for which the author's equipment is obviously inadequate; as a consequence he is narrowly partisan and blindly sectarian, sectarian not in the religious sense but in the anti-religious sense, in the sense exemplified in Andrew D. White's "Warfare between Science and Religion."

In Protestant communities, anti-Catholic sentiments express themselves in fervid opposition to ecclesiasticism, ceremonialism, and formalism; these antipathies are felt to be essential ingredients of unspoiled human nature, whereas in reality they are merely habitual attitudes acquired under the influence of heredity, tradition, and propaganda. It is not so much human nature as it is naturalism that is ready soil for such outgrowths. Nevertheless, there is in unregenerate human nature itself an instinctive re-action against moral and religious requirements, but this instinctive self-assertion is supported and raised to a higher power by an exceedingly well fortified naturalism which the marvelous achievements of science have stimulated and developed.

The book under review is a characteristic specimen of this combination of Protestantism and naturalism; we have the familiar contrasts and oppositions of the certainties of scientific knowledge to the shifting "phantoms" of religious faith and opinion. The battles against the Copernican theory, against the conclusions of geological investigation, and against the doctrine of evolution are recited and exploited as typical of the constant religious attitude. The deep and universal religious emotions, the comprehensive and all-pervading religious ideas of men, the fact or the possibility of revelation, are ignored or completely naturalized. Religious experience with all its emotions and ideas is confidently treated as the natural outcome of the original unaided capacities and functions of men. The Divine, the supernatural, the discretely spiritual, in fact the whole realm of distinctive religious sources is absorbed in the domain of nature. This story of

the gods is a piece of natural history pure and simple, recited with arrogant self-sufficiency and partisan intolerance

Even as an account of how men actually obtained and developed the various ideas of the gods the book is a dismal perversion of recorded fact. There is much to be said for a single-minded attempt to trace the natural history of the idea of God, for this story is a part of the truth of history; but the attempt, to be worthy, should do justice to the whole meaning of the conscious facts so far as they can be reached. When this is done, natural history alone will be found inadequate to account even for itself, and still less for the religious experience involved in it. In other words, the natural history of the idea of God points to and involves the *existence* of God. For this reason we must condemn the book before us as one-sided and short-sighted; as natural history it is unfaithful to its task.

Nevertheless, in spite of all fair negative and positive criticism, there is a point of view from which the author's treatment is interesting and, in one respect at least, valuable. To the informal religious reader it is chiefly interesting as a typical expression of the flagrant and popular naturalistic radicalism of our day. One of the alarming religious, or rather anti-religious, symptoms of modern life is the drift away from "conventional" and "institutionalized" religion. It is not merely that the religious antipathy of the natural man has a suitable language in the habit, but it is a sign of intellectual and moral decay that popular speech and writing make glib reference for unfavorable contrast to "theology," "formal piety," "empty worship," "the Church organization," often as mere rhetorical devices to set off opposing ideas, but more often perhaps to express a familiar attitude. All this is abundantly illustrated in the book before us, and herein is its exemplary value; it sets forth the type *ad nausiam*.

But more than this, the book is written, not indeed with dignity, yet certainly with simplicity and no little force and directness. The story is freshly told and is all the more mischievous in the telling. It is very much in the perverse spirit of the age; and the unwary reader is in danger of being swept along by the novelty and the familiarity of the recital. Much of the matter is commonplace natural history, and within narrow

limits, especially to the unlettered, is not only interesting but instructive. Any one who is curious to have a rapid and superficial glance at the eccentricities of the natural history method of treating the religious experiences of mankind would find this to his purpose.

It would be out of place to attempt to follow the narrative in detail, but there are certain features of it that provoke special comment. First and characteristic is the constant naturalistic thesis that the various ideas of God are products of economic conditions. A glance at some of the headings will show the author's interpretation and application of this thesis: "The Gods of the House" in the early stages of family life, "The Manes," "The Lares," "The Penates," "The Gods of the Leisure Class," "Divus Caesar, God of the Organization," "The God of the Working Class," "The God of the Machine," "The God of the Market." His remark on the origin, nature, and function of these gods have more importance for sociology than for religion. In fact the whole train of the author's following perverse yet no less plausible interpretation of prim-thought is sociological rather than religious.

A travesty on the institution of the family is seen in the following perverse yet no less plausible interpretation of primative family life:

> With us the basic principle of the family is sex, with the ancient it was property . . . It was because he was a man of property that the ancient desired a son to inherit his estate; and in order to secure a son and heir, he married a wife. The sequence in his mind was: first property, then a son, then a wife. . . .The family in the beginning was an organization for the taking and holding of property. . . . The property of the family was by family custom vested in . . . the House-Father. . . .The land to the archaic man was sacred; for not only was it the home of the living, it was also the place of the dead. And it was the dead ancestors in their graves who really possessed the land and as the Lares, were the Keepers of the Gates.

This brief quotation indicates the line of thought that runs through the whole book. It neglects the fact that the family existed before property in land. No importance is given to the original fact of mutual love between husband and wife, parent and child. No doubt these loves in primitive ages were at first rudimental; nevertheless, it is the religious view that they were of Divine origin, and were infilled and enriched with the

Divine presence and operation. Just here we have this contrast between the religious and the naturalistic points of view. For the latter, the Lares, the "Keepers of the Gates," were the dead ancestors "lying in their graves"; and thus we see the origin of all the "Gods." For religion, the existence of the living God was made more real to the family group by means of death and of ideas of the survival of the dead. The author's interpretation of the "Ghost Theory" is purely naturalistic, but there is a religious aspect of the theory which is serviceable for understanding revelation and the growth of the idea of God in human thought and life.

It would be an easy though more lengthy task to show that none of the ideas of God are taken seriously. "The Hebrew Gods," "The God of the Temple," "The God of the Book," "The God Christus," are all on the level with "The Manes," "The Lares," "The Penates," in origin if not in importance. There is a complete rejection of the fundamental facts and principles of both religion and Christianity. God, the Holy Bible, the Divinity, the virgin birth, the resurrection, the ascension, the Lordship of Jesus Christ, are all treated as mere figments of human imagination.

> The god of the species was the species constantly creating and re-creating itself.
>
> The God of the human species is the God *Humanus,* moulding and shaping the life of man to higher and holier uses.
>
> God and Humanity are one.
>
> Humanity is not yet finished; it is still in the making and its Maker is not any God sitting aloft. . . . It is Humanity that is making Humanity.
>
> This religion of Humanity is not coming; it has come.

This is nothing but an outspoken assertion of naturalistic modernism which claims to be the legitimate implication of modern science. But it is only a truncated modern science that could be used for any such foundation. Modern science is as far from being naturalistic, as naturalism is from being the whole truth. The author is merely an unusually offensive instance of a misled and deluded victim of naturalistic presupposition.

Lewis F. Hite.

A NEW SKETCH OF SWEDENBORG.*

The little sketch of Swedenborg now before us is by an author concerning whom we previously knew nothing. The treatise gives evidence that Mr. Swainson (we assume masculinity) has been a reader of Emerson, that he has dipped into astrology, spiritualism, theosophy, and occultism, and that he has been a superficial student of Swedenborg. The fact that the book is published by Wm. Rider & Son would imply a presentation of the subject not altogether affirmative, since (if we recall aright) that publisher caters to the occult and mystical fraternities. Mr. Swainson starts out by characterizing his author as a mystic; and he reiterates this designation in a number of places. The generality of New-Churchmen would repudiate this characterization; but one's judgment depends upon the definition of mysticism favored. Consequently while most students of Swedenborg would at once estimate the book unfavorably because of this bias, others would read more tolerantly.

The text matter in the little volume consists of less than sixty small pages, divided into twelve short chapters. One better versed than the author in the matter presented notices occasional inaccuracies and even errors of statement, but seldom of any considerable importance. Necessarily the presentation is sketchy; but in the main it is correct. Were it not for an unfortunate chapter on Swedenborg's Limitations, in which the inadequacy of Mr. Swainson's knowledge of his subject especially manifests itself, we should be inclined to view his disquisition as a useful introduction to his subject. In this chapter among other things he speaks of Swedenborg as "probably the clearest and most explicit seer Christendom has produced," but unfortunately modifies that statement by the words "up to the time in which he lived"; and he elsewhere calls him "undoubtedly one of the greatest and most illuminated seers the Christian Era has produced." He thus shows that his knowledge has not gone far enough for him to see Swedenborg's strict uniqueness, and to perceive that as a guide to

---

* *Emanuel Swedenborg, the Swedish Seer.* By W. P. Swainson. London: Wm. Rider & Son. 1920. 63 pp., 16mo. Cloth covered pamphlet, 40c.

truth and as a revealer of eternal verities he stands without a peer.

It may be well to give our readers further ideas of what Mr. Swainson says of a derogatory nature concerning Swedenborg in this chapter on "Limitations." At the outset we find this accusation: "He [Swedenborg] failed to see the complimentary side of the Divine Fatherhood, namely, the Divine Motherhood . . . consequently he was unable to understand the woman's question, or fully grasp the idea of universal brother-sisterhood." Further along he remarks: "There is nothing in his writings against our false economic system." Evidently Mr. Swainson's comprehension of the "Angelic Wisdom concerning the Divine Love and Wisdom," is wholly inadequate; also his understanding of the implicates of the teachings in the "Doctrine of Charity." Again, he instances that "He put the Supreme under petty and illogical restrictions. For example, he makes God unable to end the hells, thereby making hell eternal, and so limiting the Illimitable." While the eternity of the hells is a mooted question among New-Churchmen, we know of nothing in the teachings of Swedenborg that precludes the idea that when that part of the Grand Man that is founded upon this earth has been completed, its negative counterpart in the hells may have all vitality withdrawn from it, and thus cease to exist. Again, "He was apparently unable to understand the old faiths of India, Chaldea, Persia, Egypt and others still more ancient,"— an accusation that is truly ludicrous. Again, "While his revelations are often true and wonderful, at other times they are not so correct." We should like to know what criterion of truth Mr. Swainson had in mind when he expressed that estimate. While the chapter under consideration contains other remarks of the same tenor, those here noted are the most important. Incidentally there are a number of sufficiently commendatory statements; and the book as a whole shows that Mr. Swainson's attitude towards Swedenborg and his teachings is in the main affirmative. We can only regret that his comprehension of his subject was not adequate for a really valuable presentation of it.

This is the unfortunate lack in this little volume as an introduction to Swedenborg. While it gives a concise summary of the main teachings of the great Swede, and while it states that

he is decidedly worth studying, it adds the innuendo that the reader must be on his guard, as the writer is not altogether to be relied upon. Most readers in this busy age have to form their judgments by proxy; and in a matter of such great importance as that concerning the standing of Swedenborg, it is most unfortunate to have favorable impressions minimized by such adverse qualifications.

B. A. Whittemore.

"LIVING AGAIN."*

The Ingersoll Lecture of 1920, delivered by Charles R. Brown, Dean of the Divinity School of Yale University, is at hand from the Harvard University Press.

Mr. Brown takes for his title "Living Again," and begins his lecture by stating that his own mood is voiced in the words of the famous "double" of Edward Everett Hale's story: "There has been so much said, and on the whole so well said, that I will not further occupy the time." His reference here is to the Lectures that have preceeded his in the series; but he goes on to bring together many beautiful and useful things that have been said on this subject, including some of the wonderful words of the Christ. He finds support in that much quoted fifteenth chapter of First Corinthians. Much of the lecture sounds as though it might have been gathered, as material for funeral discourses, by an able scholarly preacher.

The lecturer argues in favor of belief in immortality on the ground that the almost universal desire for immortal life among men is in itself proof that there is such a thing, and on the further ground that God would be an unjust God if this life, with all its hardships and insufficiencies, were all. He says, "What would we think of the Infinite Father, were He ceaselessly engaged in wiping off of the slate of existence the children of His care in the very hour when they were looking up into His face in faith, hope and love?"

---

* *Living Again.* By Charles Reynolds Brown, Dean of the Divinity School of Yale University. (The Ingersoll Lecture, 1920.) Cambridge: Harvard University Press. 1920. 58 pp., 12mo. $1.00 net.

He dismisses, on the ground of their trivial character, the evidence from present day communications between the two worlds. He points out the fact that the spirit messages reported by men of such repute that their investigations demand respect, are of such a character that it does not seem possible that they have been in communication with the wisest and best in that upper world, or indeed with another world at all.

To Mr. Brown immortality is a dream that will not down, a hope for which we seek and find warrant in the faith that we shall awake in His likeness and stand before Him who is not the God of the dead but of the living.

RUSSELL EATON.

SUBSCRIPTION BLANK

(N. B.—Please try to get at least one additional subscription for the REVIEW, bearing in mind that gift subscriptions for your friends, or for persons to be selected by us, are very acceptable.)

THE NEW-CHURCH REVIEW,
134 Bowdoin St., Boston 9, Mass.

The enclosed $2.00 is in payment for one subscription, to be sent to the following address:

Name_____

Address _____

_____

LITERARY CONTRIBUTOR'S BLANK

(N. B.—If unable yourself to contribute, and acquainted with somebody else having the necessary qualifications, please hand this blank to your acquaintance with earnest solicitation for favorable consideration.)

Rev. Lewis F. Hite,
48 Quincy St., Cambridge 38, Mass.

Dear Mr. Hite:—

I have in mind an article for the New-Church Review entitled

It will probably be about pages of MS., or words long.

Summarized briefly, it will treat the following phases of the subject:

What suggestions bearing on the structure and composition of this article can you give ?

Name_____

Address_____

_____

SUBSCRIPTION BLANK

(N. B.—Please try to get at least one additional subscription for the Review, bearing in mind that gift subscriptions for your friends, or for persons to be solicited by us, are very acceptable.)

The New-Church Review,
134 Bowdoin St., Boston 9, Mass.

The enclosed $4.00 is in payment for one subscription to be sent to the following address:

Name

Address

LITERARY CONTRIBUTOR'S BLANK

(N. B.—If unable yourself to contribute, and acquainted with somebody else having the necessary qualifications, please hand this blank to your acquaintance with earnest solicitation for favorable consideration.)

Rev. Lewis F. Hite,
48 Quincy St., Cambridge 38, Mass.

Dear Mr. Hite:—

I have in mind an article for the New-Church Review entitled

It will probably be about pages of MS, or words long.

Summarized briefly, it will treat the following phases of the subject:

What suggestions bearing on the structure and composition of this article can you give?

Name

Address